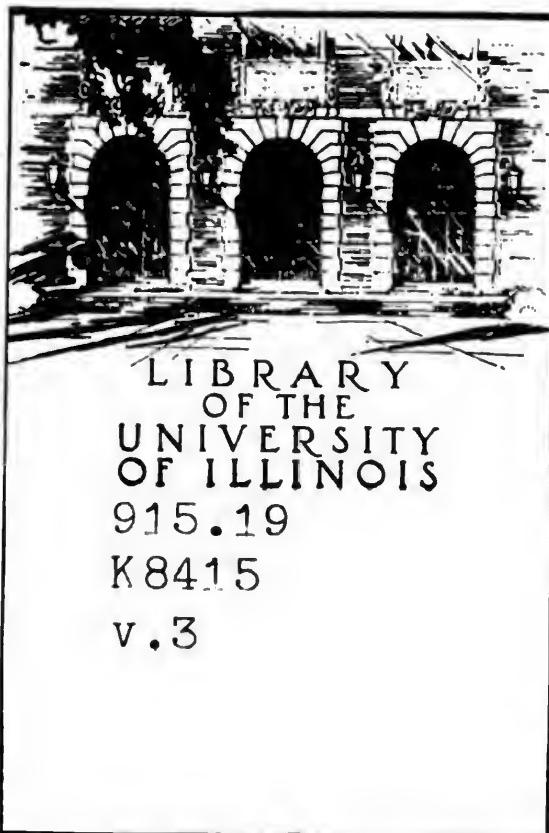


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THE
KOREAN REPOSITORY

Volume III
January - December 1896

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New York
1964

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THE KOREAN REPOSITORY.

JANUARY, 1896.

LOVE SONGS.

(TRANSLATIONS FROM THE KOREAN.)

FAREWELL's a fire that burns one's heart,
And tears are rains that quench in part,
But then the winds blow in one's sighs,
And cause the flames again to rise.

My soul I've mixed up with the wine,
And now my love is drinking,
Into his orifices nine
Deep down its spirit's sinking.
To keep him true to me and mine,
A potent mixture is the wine.

Silvery moon and frosty air,
Eve and dawn are meeting;
Widowed wild goose flying there,
Hear my words of greeting!
On your journey should you see
Him I love so broken-hearted,
Kindly say this word for me,
That it's death when we are parted.
Flapping off the wild goose clammers,
Says she will if she remembers.

Fill the ink-stone, bring the water,
To my love I'll write a letter;
Ink and paper soon will see
The one that's all the world to me,
While the pen and I together,
Left behind, condole each other.

JAS. S. GALE.

WOMAN'S WORK IN KOREA.

THE Korean work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church may be said to have had its beginning in the little town of Revenna, Ohio, in September of the year 1883. A district Missionary Meeting was being held there, at which time work in India and Japan was given particular prominence. The unopened field of Korea had not entered into the thought of the speaker of the day. One dear old lady was present, however, whose heart and eye the Lord had opened to see and feel for those whom all others present had forgotten. She arose and said she had a small sum of money which she had dedicated to God. She wished to place it in the hands of the Missionary Society to be held in trust until such time as Korea should be opened to the Gospel. She expressed the earnest hope that it might be the nucleus around which other sums should speedily gather that the women and girls of Korea also might be brought to a knowledge of the truth as it is in Jesus. It is certain that from this time forward prayers went heavenward for this dark land.

In October of the following year the first representative of the Woman's Foreign Missionary Society to Korea (Mrs. M. F. Scranton) was appointed.

A speedy going forth to the field was planned for and anticipated. Political disturbances, however, held us back, and it was June 20th, 1885, when we first set foot on Korean soil. You who have come more recently, can, I think, scarcely realize the difference between the Korea of to-day and the country to which we came more than ten years ago. *To-day* there are gleams of brightness and promise all along the horizon. *Then* it was only as we looked upward and beyond the stars that we could see a ray of light or hope. The presence of the foreigner was not desired. We were counseled by our United States representatives to use the utmost caution in manner and speech. We were not expected to make manifest in any way the designs we had in coming to the country. Nothing remained,

therefore, for us to do but to win hearts, if such a thing lay within the range of possibilities, and acquire the language. Both of these under the circumstances proved difficult. Our presence on the street in too close proximity to the women's apartments was often times the signal for the rapid closing of doors and speedy retreat behind screens, while children ran screaming with as much lung power as they could bring to bear on the occasion. Then, too, how could one expect quickly to acquire the language when there were no books, no teachers worthy of the name, and no interpreters whose knowledge went further than the simplest form of speech. It was no great feat to get a vocabulary of nouns, but when it came to verbs and we were obliged to "act" them, it sometimes became puzzling, not to say ludicrous.

We had no fine houses in those days. My drawing-room and study was eight feet by twelve. On all sides but one, (that leading to my sleeping apartment) there were only paper partitions between me and the outside world. This, during the summer, was not a serious defect, but when winter came it had its objections. There was no window glass anywhere to let in brightness and sunshine, until one happy day Mr. Foulk, our *Chargé d'affaires*, made me a present of three photograph plates. These I thankfully, if not proudly, inserted in the window near my desk, and once more rejoiced in being able to see, at least with one eye at a time the light of Heaven again.

I suppose missionaries ought to be so far above the earth as never to think of the "what shall we eat;" but in this respect I am quite confident the first representatives to Korea, during their first summer, signally failed. The meal in the barrel if it did not "waste," turned sour, which was nearly as bad, and Japan and China were far away. Beef was forbidden, on account of disease among the cattle. Of potatoes and other vegetables, there were none. But there were chickens and eggs. While we were forced to acknowledge that in outward appearance these resembled those we call by that name in the home land, the taste we thought as different as the two countries themselves. But we ate them, "not one day, nor two days, nor five days, neither ten days. But even a whole month," two months, "until they came out at our nostrils." Is it any wonder that even missionaries sometimes longed for "the leeks and onions of Egypt."

The experiences of the first few months, while not free from trials and annoyances of various kinds, were nevertheless, on the whole very pleasant ones. A day was never so dark, but that at its close we could honestly say, "We are glad

to be in Korea." Whether we won the people's hearts or no, it is certain they won ours, and the desire grew more and more intense to be a blessing to them.

Firmly believing that for the most speedy advancement of the country the women and girls must be educated, plans were early formed for the fitting up of a home and school building. The first purchase of property was made in October, 1885. It consisted of nineteen straw huts and an unsightly strip of unoccupied land. To eyes which looked on that picture, the one which now presents itself seems one of beauty. The huts have been transformed into a home worthy of the name; the barren sands have become a grassy lawn, and the stony lane and foul gutters have been hidden away under green terraces.

All possible preparations for building were made during the winter of 1885, and early in the spring of 1886 the work was commenced. The shouts of the workmen as they prepared the ground, tramping and stamping to the beat of the drum, was far sweeter music than such sounds ordinarily are. I felt that every step brought me nearer the day when I should, through the school, get into closer relations to the people whom I so longed to help. The "shoutings" which brought forth the plain upon which to erect our house, drew from my heart the echo, "Grace, grace unto it."

In November of the same year, we took possession of the Home, though much more work remained to be done. We are indebted to Mr. M. E. Blackstone of Oak Park, Ill., for a large portion of the money spent in the erection of our Home and School building.

School work was commenced in the house of Dr. Scranton six months previous to the removal to the new Home. It began with one scholar. She was the concubine of an official who was desirous his wife should learn English, with the hope that she might sometime become interpreter for the Queen. She remained with us only about three months. The first permanent pupil came in June, 1886, one month later than Mrs. Kim. Poverty unquestionably brought the girl to us, but not many days had passed before the mother felt it better to brave poverty rather than trust her child to a foreigner. The neighbors accused her of being a bad woman and an unnatural mother, or she would never have trusted her to the No Pou In. They said it might be well for a little time; there would be plenty of food and of good clothes, but by and by she would be carried away to America, and what her fate would be there no one could tell. An assurance was finally given in writing that the child should never be carried out of the country, which

partially satisfied the mother for a while, though it was several months before she was really at ease.

The second pupil was a little waif who, with her sick mother, was picked up out by the city wall by Dr. Scranton and taken first to his hospital for treatment.

Koreans watched these girls very closely. As they did not find them unhappy or ill treated, other mothers gradually gained a little confidence, and at the time of removal to the Home on the hill, the school numbered four, and the following January we counted seven.

School duties, had they been the only ones, would not have been arduous for one person to perform alone; but these added to the care of building and many other pursuits and responsibilities made a burden far too heavy for the one representative in the field.

October 20th, 1887, however brought us relief. It was marked a "red-letter day" in our Calendar, for it brought us Miss L. C. Rothweiler and Dr. Meta Howard. Miss Rothweiler immediately entered upon school work, and Dr. Howard went to our Parent Board Hospital where, with the help of Dr. Scranton, she was able to begin medical work among the women. She continued there until November of the next year, when we removed to a Hospital of our own.

In January, 1888, we organized a Sunday School. Members of our household had, of course, always received more or less religious instruction, but it had been thought expedient that it should be given in most informal ways. We felt that now the time had arrived for us to vindicate our right to be called "Methodists," by being more systematic and orderly in our assembling and teaching. School opened with twelve girls, three native women, the three missionaries of the Home, and one of our parent board ladies.

One month later, meetings were commenced among the women. This step would not have been taken quite so early had it not been for the repeated requests of the Korean Christian men. They said "we are being taught, why should not our wives learn the doctrine also." We told them over and over again that our opportunities for study had been so limited we knew too little of the language to take up the work of formally teaching any but members of the household. Our words had no effect upon them; they came again and again with the same request, until we dared not refuse any longer. A few women seemed glad to come. They claimed to understand our words and to be interested, but this is a subject upon which I have always had my doubts. The meetings were discontinued.

after two months on account of the illness and enforced absence of the leader.

The following May an order was received from our American minister bidding us cease religious instruction of every kind whatsoever. The Romanists had committed acts which brought all foreigners into disfavor. China, as we then thought, and now believe, for political reasons also added much "fuel to the flame." For some weeks the excitement among the people was great and the lives and property of foreigners were thought to be in peril. Under the circumstances we decided it was best to send our girls to their homes until the trouble should be over.

Although the girls were glad to go to places of greater safety there was much weeping and wailing when they came to bid us good-bye. They were sure we were to lose our lives and that they would never see us again.

On two different occasions a crowd gathered about our gate and threatened to kill our servants. Guards were appointed, who vigilantly patrolled our compounds and we held ourselves, in accordance with the directions of our U. S. Minister, in constant readiness to leave at a moment's notice. After about six weeks however the disturbances all came to an end. The girls returned to us and work went on as usual, with the exception of the women's meetings, which were not resumed till the following September. At that time we tried the experiment of having one of the native Christian men talk to the women from behind a screen. These meetings were largely attended. Many seemed interested and many only curious. In the month of September the ordinance of baptism was administered to three women, they receiving the names of Mary, Martha and Salome. After this we had a few months of prosperity. We believed we were gaining the confidence of the people, and that many of them were being convinced that the doctrines we taught were what they needed for their salvation. Suddenly we were again forbidden "to speak at all or teach in the name of Jesus." This was in February, 1889. We obeyed in part. That is, we discontinued public teaching, but continued the services with our women and girls as usual. We told the outside women they must not come any more. They were scarcely more reconciled to this order of things than were we, and frequently came to enquire if the time had not now arrived when they could come to us as formerly. One Sunday evening a woman ventured to come notwithstanding the injunction which had been placed upon her. She came in while we were at prayer, dropped down in a corner out of sight, and was not discovered by the leader until service was nearly over. At the

close of the meeting she said, "Won't you please let me come every Sunday night. There is only a little rice at our house and not much wood, and living is very difficult. Coming here and listening to the good words and the sweet songs makes my heart lighter. Won't you please let me come every Sunday?"

I assure you it was not an easy matter under such circumstances to obey the "powers that be," and it was not many months before we forgot all about "laws" and found ourselves at work in evangelistic lines with more energy than ever before. Before many weeks we had the great joy of seeing the rite of baptism administered to three of our girls and to our Enmoun teacher. In the fall of 1889 Dr. Howard was obliged to leave us on account of her health and return to her home in America. During the two years she was with us she treated 3000 patients. Shortly after this, daily evangelistic services were begun in the dispensary waiting-room. These have been continued until the present and have been productive of much good.

On Dec. 31 of this year our records read as follows:— Number of women in attendance upon our Sunday evening service during the year, not including the women and girls of our own household, 1064; patients treated by Parent Board physicians, in the absence of our own doctor, 2000; number of pupils in the school, 26; number of probationers in the church, 20.

In the spring of 1894, Mrs. Dr. Hall accompanied her husband to Pyeng Yang with the full purpose of opening both medical and evangelistic work among the women of that city. She took our Esther with her to assist in both branches of the work. They had scarcely got into their home before a storm of persecution burst upon them. For a time it seemed as if not only their lives were in peril, but also those of all who were in any way connected with them. Mrs. Hall, however, bravely opened her dispensary and commenced work as calmly as if on the wave of prosperity. Esther, too, began to teach the people. A goodly number availed themselves of the opportunity of consulting the foreign physician, and a few came to the religious services. They were able to continue this work for about two weeks only, having been ordered by the English consul, on account of the disturbed state of the country, to return to Seoul at once. This was a great regret to Mrs. Hall. She felt that an important work could be done there if time could only be allowed her. She still cherishes the hope of resuming the work by and bye.

The war excitements of the spring and summer of 1894 made for a time sad work with the school. The mothers and relatives of our girls, upon the coming of the Japanese army and the rumors of the immense numbers of Chinese in the North

who were soon to swoop down upon us, became much alarmed and begged to be permitted to take their children away. They said, "Perhaps they will be no safer with us than with you, but since we shall all probably die, we wish to die together." Under the circumstances we could not refuse to let the girls go, and it seemed at one time as if we were in danger of losing every pupil except such as had no home or friends. But this, like other excitements to which we are subject in Korea, soon subsided, and most of the girls were thankful to get back to us again. A few were taken to other provinces and we have never seen them since. Two or three mothers also improved the opportunity to give their girls away in very early marriage. All the gaps were soon filled, however, and school work again prospered.

Notwithstanding the excitements caused by invading armies and Tong Hak rebellions, evangelistic work had few interruptions during the entire year. For a few weeks our congregations were somewhat smaller, but not a Sunday service was omitted, and, as far as my knowledge goes, only one week day meeting. Trouble in many instances seemed to bring our people nearer to God; we added to our work rather than subtracted from it. Meetings were commenced at Chong No, December 1st. When the year came to a close it found our churches with an increase of membership, and we believed with an increase of spirituality as well.

As a brief record of the last year of the ten, I think I cannot do better than give a few statistics. One of our evangelistic workers reports that during six months she has conducted 140 meetings and made 50 visits to the homes of the people. Another tells that during eight months of the year she received 3000 Koreans in her own rooms, and to nearly all of these gave religious instruction. Another Sunday school has been organized with an attendance of women and girls ranging from 30 to 65. One church reports that the number of members (women) has more than quadrupled during the last year, and every church testifies to a goodly increase. Our women are learning to deny themselves for the sake of Christ and His cause. More than \$100.00 has been given by them for the church which is being built in Chong Dong, and in each of the other churches week by week contributions have been made which should be accounted generous when we take into account their ability. They give not out of their abundance, but out of their poverty. Dr. Cutler reports. "Hospital has been open for regular work only 161 days. But 3429 cases have been treated, 170 out-visits made, and 53 pa-

tients received into the Hospital. 3302 women were taught in the dispensary on week days and 1786 on the Sabbath. Our school is larger and more prosperous than ever before, now numbering 43. We believe the Ewa Hak Tang is a great blessing to this land. Five of our girls are employed as Bible women. Another is in America to prepare herself for medical work among her countrywomen. Others have gone to their own homes, where they are trying to live Christian lives. A large proportion of the girls in the school are Christians, and we believe there is not one among the least of them but expects to become such, and when she is old enough to be listened to, to tell the story as she has heard it of Jesus and His love.

We give praise and glory to God for the wonderful work He hath wrought among the women and girls of this land.

Number of missionaries employed, 7; number of pupils registered from beginning of school, 94; number of patients treated in the hospital, 21000; number of out-visits, 971; number of towns and villages visited, 24; number of members and probationers, 171; number of Bible women employed, 7; number of books and tracts translated, 7, with several other manuscripts nearly ready for publication.

M. F. SCRANTON.

THE GOUIN SYSTEM OF LANGUAGE STUDY.

SECOND PAPER.

NO language is learned piecemeal, by committing words, noun and verbal endings and rules for construction. There is a sense in which a language is, and must be, learned all at once—an idea and its expression together: this will be sometimes a single word, may be a phrase, or even a whole sentence or number of sentences. In no language is this more true than in Korean, where scarcely any single word has an exact equivalent in English. One has not only to know what word to use, and where in the sentence to put it, but must know also how to *set it* in connection with other words: and not only so, but must do that setting with the exact intonation and emphasis. The sentence must come from the speaker's lips with just the proper *swing*; it must, so to speak, sail through the air with just the proper curvature else it will not enter the ear of the listener. Hence it is that much of the time and energy spent in learning case and verbal forms out of their connection in thought is dead loss, and causes us to speak, but unintelligibly. Prof. Gouin's system is felicitous in this that it puts the bugbear of learning the grammar and rules for construction out of the way, and sets the learner at once to hearing and speaking thought expressions just as the natives speak them, with means to an end. Hence he has arranged all his lessons in groups of series, which are so connected as to form one unbroken chain. He divides the whole of language into some half dozen or more great heads: these he sub-divides again into various classes according to subjects; and under each subject he will have from one to a dozen or more *series* of sentences, each connected with means to an end; the several series also connected looking toward one main subject so as to practically exhaust that particular subject. A single illustration will go farther toward recommending the method than anything that I could say, so I will present a single illustrative lesson in English, and its counterpart in Korean. The merest glance at the arrangement of this series will enable one to discover the genius of the system. Those who understand Korean will observe that some of the individual words in the English series do not exactly correspond with their Korean equivalents. But so far as the *idea* is concerned, the Korean series expresses—

as nearly as it can be expressed — the *same idea* as is expressed by the English series. And further in this series there are no English forms and grammatical constructions to burden the mind and clog the natural flow of words as they have been learned—associated with the thought.

EXERCISE.—The Door Series.

To open the door what must I do?

First — I rise to my feet,
then I face towards the door,
then I walk towards the door,
then I draw near to the door,
then I stop at the door.

Then — I stretch out my arm,
then I take hold of the door-knob,
then I turn the door-knob,
then I pull the door.

Then — the door moves,
then the door turns on its hinges,
then the door hinges creak,
then I open the door wide,
lastly, I let go the knob.

一 二 三 四 五 六 七 八 九 十 十 一 十 二 三 三 三 三 三 三 三 三 三

나려서오
문마조서오
문마조가오
문갓가이가오
문에드다르오
팔드오
문곡지잡으오
문곡지트르오
문잡아다리오
문흔들니오
문젖추지오
문돌져귀소리나오
문널째여오
문곡지노오

문양부

문수나 떠나 채 흘려 야 쓰겠소

With the utterance of the last word in the series the *end* is accomplished. With this thought in his mind, thinking nothing of the English form of expression, but only of the idea ; and hearing the Korean teacher repeat the sentence in its living form, making his teacher repeat it over and over until he can say it perfectly, and then connect it not with the English phrase but with the idea only, looking out especially for the verb and its form, any one will have learned, it is safe to say, in a single lesson and in a single day, what could not have been learned in three lessons and in three days, by any other method. He will also have got it just as the Korean has spoken it; it will have been correctly learned. It must be just as easy to learn it correctly as incorrectly, if we do it the proper way. Here the whole attention is laid upon the verb; the other parts of speech will be remembered by repetition,—the verb mainly by mental force, which will drag along with it and connect all the words and sentences in the series.

Here is a lesson of fourteen sentences, of which to remember the *aim*—a single idea—is to remember the whole fourteen sentences.

It would be both interesting and instructive to contrast such an exercise as this with one after the ordinary system. Take, for example, one of Scott's exercises, New Book, exercise 3, page 166. Excellent but disconnected.

1. Pour water in the tub.
2. Send somebody who knows the work.
3. There are two reasons for this.
4. Tie this string a little.
5. That man is blind in one eye.
6. This cloth will fade in washing.
7. Where was this book printed?
8. This book was printed here.
9. He is avaricious.
10. I have read all this book.
11. Spread the mat over the grass.
12. He has lost all his property.
13. He is hard to please.
14. This is my favorite child.
15. Dont throw away the seeds, &c.

Now let any one try for himself, and see *how often* he will have to read over each of these exercises before he is able to repeat the exercise in English, *i.e.*, to remember the thought, there being about the same number of words in each. Without being able therefore to mention all, I will sum up briefly a few points in favor of this system over other systems of language study.

1. It provides that we get every word in its relation with other words. We learn expressions.
2. It provides that we obtain words in their settings through the *ear*, and afterwards further fix them through the *eye*, thus, getting the sound before the form.
3. After this method of study the mind is bound to be more concentrated than it would otherwise likely be; no exercise will admit of any interruption whatever without a loss that will soon be so perceptible as to compel a refusal of any interruption during the time of getting the exercises.
4. The connection of the thought expressed is so natural and unbroken as to require absolutely no mental energy to keep on the train of ideas, allowing the whole effort to be placed upon the words.
5. The verbs receive most attention as they are most essential. Other words are familiarized by frequency of repetition.
6. Ordinarily much strength is lost in learning what will soon be forgotten, because not sufficiently oft repeated. Constant reviewing is necessary; but who was ever able to review a day's conversation in the verbal forms and other expressions, so as to omit none that had received attention? This system admits of thoroughly knowing everything learned, and enables the student to review at will every expression learned until it has been thoroughly assimilated. It is certainly a commendable feature of the system, that the student, at the end of each day, each week, each month, yes, and each year, is able to see, know, and tell just what he has learned. Every word, form and expression is noted, marked down and taken possession of.
7. A most pleasing feature of this system is the fact that it always interests. One absolutely forgets all else in his eagerness to express his notions in this very novel form.
8. The grandest excellency of this system is that it provides one with the native tongue; pronunciation, accent, emphasis, intonation, movement are all acquired after this method in a manner unequaled by any other method. It is certainly the most marvelous system for language study that has ever been constructed.

W. L. SWALLEN.

KOREAN HISTORY.

Paper II.

(SELECTIONS FROM NATIVE WRITERS.)

SILLA (A. D. 4-25.)

AFTER a reign of sixty years the founder of Silla died. A week later Queen Yunyung died also, and their son Namhā succeeded to the throne. In the midst of this confusion, Tā-soo from Nangnang swooped down with an army and besieged the capital of Silla. The new king, in consternation, addressing his courtiers, said, "The king and queen are dead; and here am I against my will pushed on to the throne, without preparation for it or ability to rule, and a neighboring state comes to wage war against us. What shall we do?" The courtiers answered, "Nangnang thinks to take us in the midst of this calamity, but Heaven will assuredly spue them out of our sight," and true enough, mysteriously, these robber bands were driven off.

Five years later Namhā gave his eldest daughter in marriage to a man called Suk T'alhā. Suk T'alhā came originally from Tap'ana, a place three hundred miles north-east of Japan. The king of that country had married a princess from Amazonia, who, in a period of seven years, bore him an egg. But the king was displeased, and told her to throw it away. She, however, wrapped it in silk and carried it in her bosom, and then, unable to keep it longer, put it in a box and let it float out to sea. Away it went until it reached the land of Keungwan. But the natives were superstitious and, fearful of this uncanny box, pushed it off again, and at last it floated into Ajin, a port of Chinhan, where an old woman with a harpoon succeeded in capturing it. She found a child inside, carried him home, and brought him up and he grew to be nine feet high, a man of refined manners and superior intellect.

When she first brought him home, the magpies flew along behind squawking. Now the character for magpie is *chak* (雀鳥), and is made up of *suk*, ancient (昔), and *cho*, a bird (鳥). The

bird part of the character she discarded, and called his family *Sik*, and because he came out of a box she named him T'alhā. (To come forth).

T'alhā became an angler and took good care of the old dame, his foster-mother. She was very proud of him, and said "You are not like common mortals. With your handsome figure and clear head, I am sure a little study would place you among the highest of the land." T'alhā set to work, and in a short time became a master of geomancy. "Hogong," said he, "has a propitious house-site under Aspen Hill." He schemed until he gained the site (hence his future prosperity).

King Namilā heard of the fame of T'alhā, and made him his son-in-law.

KOGOORYU (A. D. 1-47.)

In the eighteenth year of Yoori, King of Kogooryu, Tāso, King of Pooyu, sent an envoy with a reprimand, saying, "Our late king was friendly to your former prince, Tongmyung, until he enticed some of our courtiers south with him and formed a new kingdom. Now, among kingdoms there are large and small, as among men there are old and young. Etiquette requires that the smaller acknowledge the larger, that the younger serve the older. You shall therefore acknowledge my suzerainty, or be destroyed as a kingdom from the earth." In alarm, the king of Kogooryu thought to himself, "I have had but little experience, my people are few, my army weak, I'll submit for the present and later on I'll see," and so he answered, "Your humble servant, living in this isolated place, is unacquainted with the proper forms of etiquette, but if you teach him he will assuredly learn." The king's son Moohyool, though but a boy, heard this, and knowing that his father had blundered, went out and said to the messenger from Pooyu, "The late king, my grandsire, a superior man, was born miraculously, as you know. Your present king, jealous of him, had him degraded and set to work grooming horses. Of course he took the first opportunity to escape, and now your king, forgetting his former insults, and emboldened by his power, thinks he can despise our country. Please go and say to him that he is building a tower of eggs. If the tower goes on, I don't mind if we do acknowledge him; but if not, not." The messenger returned and told this. The king listened and asked his courtiers what it could mean, but they answered not. An old woman standing by replied, "Making a tower of eggs means danger; and the thought is that the king, unaware of his own danger, may lose his crown in getting others to acknowledge his superiority."

In the autumn of the thirty-second year of the king of Kogooryu, the king of Pooyu came with an attacking army, Moohyool took soldiers and went against him, but his army was small, and fearing to meet the enemy squarely, he formed an ambush in a mountain pass and waited. The army of Pooyu drew near, and then the ambuscade sprang out on all sides and with a rush took the Pooyites by surprise, who left horses and arms, and made off helter skelter, Moohyool following them up with such slaughter, that not a single soldier got back to Pooyu.

In A.D. 19 King Yoori died. In the autumn of the third year of Moohyool his successor, King Tāso of Pooyu, sent a messenger to Kogooryu, bringing a scarlet raven that had two bodies. The people of Pooyu had studied out the mystery, and said, "The raven, changed from its original black to scarlet color, with its two bodies, means two kingdoms. Our king will conquer Kogooryu." The king elated over this, sent it to Kogooryu with the explanation of the riddle. Moohyool received it and replied, "Black is the color of the north, scarlet that of the south. Such a raven is a bird of good omen, and he sends it to me. The rise and fall of states is beyond our ken." Tāso heard this rendering and repented of his act.

Two years later Moohyool defeated Tāso, King of Pooyu, and slew him. Moohyool had led his soldiers as far as Imool, when that night he heard at a distance a clanging sound of metal. Going out to reconnoitre, he came on a royal seal with arms and accoutrements about it. "A gift from heaven," said he, and bowed four times. Armed with these, he moved forward, and on his way met a ten-foot giant of light complexion and bright flashing eyes. He kowtowed before the king and said, "Your humble subject is a man from Peukmyung by name Koiyoo. I have heard that your majesty intends attacking Pooyu, if you will let me follow I will present you with the head of Tāso.

Moohyool with his army then crossed into the south of Pooyu, where there are many quagmires. Finding solid ground between them, he pitched his camp, unsaddled his horses and had his soldiers rest.

The king of Pooyu, seizing this opportunity, thought to take them unawares, urging on his men and whipping up his horses, but before he knew it they were headlong into the quagmires, where they could neither advance nor retreat. Moohyool then gave the word to Koiyoo, who drew his sword and with a great shout bore down upon the king of Pooyu. He beat back the soldiers, and with a sweep of his blade mowed off the head of Tāso.

But the soldiers from Pooyu remained firm and surrounded the thousands from Kogooryu, thinking to starve them out.

Moohyool was at a loss what to do, when suddenly a thick fog set in, and for seven days one could not see his hand before him. He set his men at making effigies, a great number of them, stood them up in and about the camp as though they were real soldiers, and in the night he and his army fled by an unguarded way, and reached home in Kogooryu. There he provided a feast for his soldiers, and said to them, "I am not a man of power, and so have made a failure of my attack on Pooyu. Although the king was killed, the country is not conquered. Besides I have lost a great quantity of arms, which is a serious matter indeed." He comforted those in mourning, looked after the wounded, sympathized with the people and delighted the hearts of all his kingdom.

The younger brother of the king of Pooyu went to the shores of Kalsa and established himself. The king's cousin, aware of the ruinous condition of his state, took several thousand followers and went to Kogooryu. Moohyool met him and made him ruler of the province of Yonna. This man's credential was the character *nak*, to wrap, 絡, marked by nature between his shoulders, hence the king called him Nak.

SILLA (A. D. 25-58.)

A.D. 25 Nambā, the King of Silla, died, and Yoori succeeded. On his death-bed he called Yoori and T'alhā to him and said, "When I am dead, let the elder of you become my successor." Yoori at once stepped aside, saying that T'alhā was the elder and a man of reputation, and that he yielded to him. But T'alhā refused. "A private citizen," said he, "can never become king. Besides the ancients used to say that the more teeth a man had the wiser he was. Let's bite into a cake of bread and see who has the larger number of teeth." Yoori outnumbered him, and became king, known as the Toothful.

In the ninth year of his reign he changed the names of the six cantons, and gave a clan character to those residing within the limits of each.

Canton.	New name.	Clan character.
(1) Yangsan	Yang	Yi (李)
(2) Kohu	Sanyang	Ch'oi (崔)
(3) Tāsoo	Chumnyang	Son (孫)
(4) Oojin	Ponp'i	Chung (鄭)
(5) Kari	Hanji	Pā (裴)
(6) Myunghwal	Seup	Sul (薛)

He made two districts of these six, and set his two daughters over the women of these districts. These daughters commanded that every year, from the 15th of the 7th moon until ch'osuk (15th of the 8th moon), the women spin daily until night-fall. Then the whole work was examined. Those who had not been diligent had to provide food and dancing and various amusements for a festival called Kapă.

After a reign of thirty-four years the king died and his brother-in-law T'alhă succeeded.

KOGOORYU (A. D. 47-54.)

A.D. 47. In the fourth moon of this year, the king of Kogooryu received the surrender of Nangnang. The king's son, Hyodong, had gone on a pleasure excursion to Nangnang, and when the magistrate Ch'ori met him and noted his handsome figure, he made him his son-in-law. Now, on the river gate of the barracks of Nangnang there was a drum and conch shell that sounded automatically when the state was threatened by enemies. Hyodong found this out, and said to his wife, "If you will go into the barracks and smash that drum and horn, I'll see you away in safety." Urged by her husband, she went quietly in, ripped up the drum skin and smashed the mouth-piece of the conch. Hyodong then forsook her, returned home, and told his father that now was the time to make a raid on Nangnang, for unless Ch'ori were warned by that drum and conch, he would make no preparations. All unexpectedly the soldiers of Kogooryu surrounded his city, and then Ch'ori found that his drum and conch had been broken. He killed his daughter and surrendered.

There are seven of these mysterious conch horns in Korea, it is said. Three are in Seoul, two are in the barracks of Ham-Kyeng, and two in that of Pyeng An. On the evening before an occasion of using the larger weapons and accoutrements of war, you hear these horns blowing mysteriously.

Hyodong was the son of a second queen, and when the king returned from the subjugation of Nangnang, influenced by the cajolings of the elder queen, he had Hyodong beheaded. Eleven years later he himself died. The heir, Hăoo, was but a child, and so the king's younger brother Hăcup ascended the throne and died five years later. Hăoo now succeeded. He turned out cruel and vicious in his habits, used his subjects as cushions to sit on and pillows to sleep by. If they moved, he killed them. Those who remonstrated he had shot, until the courtier Tooro thought to himself, "I too will be used as a pillow next, and if I chance to move will meet the same fate as the

others; so, concealing a dagger in his belt, he took his turn in the palace. The king seized him violently, pulled him down to sit on him, when Tooro drew his dagger, plunged it into the king, killing him instantly.

The people made Koong their king. He was a grandson of Yoori, who is called the founder of the dynasty.

Koong too was a mysterious personage. It is said he had power to see the instant he was born, and when seven years of age was like a gem for beauty. The queen ruled during his minority.

SILLA (A. D. 58-155).

In the ninth year of T'alhā there was heard a mysterious cock-crowing in Sirim forest, to the west of the capital. Waiting impatiently till daylight, the king sent Hogong to see what it was, and there he found a gilded box tied to the limbs of a tree, and a white cock crowing beneath it. Hogong went back and told the king, who had the box brought and opened. The contents startled him, for there was a child of extraordinary appearance. He made him his son, calling him Yunji (little child); and because he came out of a gilded box, they named his family Kim. Also, because of the announcement by the fowls, they changed the name of the wood from Sirim to Kerim Kouk (cock-forest kingdom).

In twenty-four years the king died. P'asa, the second son of Yoori, succeeded and reigned thirty-three years. His son Chirna reigned twenty-three years; his son Ilsung for twenty-one, followed by his son, King Adal.

On the shore of the East Sea there lived a married couple. The man's name was Yungho, and his wife's Seo. On a certain day Yungho went out to fish for maram weed, when his boat drifted off to sea, and at last arrived at a small island belonging to Japan. There Yungho established a kingdom. Seo went in search of her husband, and in like manner drifted eastward until she reached the island where her husband was, and of course became queen. The people believed Yungho to be a child of the sun and Seo a daughter of the moon.

JAS. S. GALE.

KINSHIP OF THE ENGLISH AND KOREAN LANGUAGES.

IN presenting this subject to the world my heart beats with the hopes and fears which agitate every discoverer of a new truth. MR HULBERT, in eloquence quite his own, told us that the Koreans belong to the Dravidian family. DR. EDKINS established, in the November REPOSITORY, the relationship of the Tartar languages beyond any shadow of doubt—at least in his own mind. With these learned statements fresh in the reader's memory, I may find it a hard task to convince him of the common origin of the English and Korean languages. Yet charged, as I am, with a truth, duty demands that I should tell it out, leaving to others the risk of an undue scepticism.

Before proceeding further, I beg my readers to remember—to memorize, if they will—a few simple rules of letter changes, for most of which I am indebted to Dr. Edkins.

1. A, e, u, in fact all vowels, are interchangeable.
2. S, sh, ts, ch, dg, z, dj, t, d, l, n, are for purposes of etymology to be treated as one letter.
3. S=f. A child often changes *five* into *sive*.
4. C=k, f=p, r=l, h=k=g, n=d, t=r, p=d.
5. U=sibilated t.
6. B, p, and m are interchangeable.

English.	Korean.
Absent, ... equal to upso	업소
An ... „ hana	호나

NOTE:—H is generally silent in English.

As-yet ... equal to ajik	아직
Barley ... „ bori	보리
Blue ... „ puru	푸루
Capsule ... „ kap	갑
Chain ... „ sasul	사슬

NOTE:—In this case s equals ch. l equals n.

Cough ... equal to kichim

NOTE:—Here the sound f (gh) was primarily changed into s, but s equals ch (Rule 2).

Cloud ... equal to kurum 구름
 Donkey ... „ tang-nakui 당나귀
 Drive ... „ tarana 달라나 to run,
 a very natural effect of being driven.

Day ... equal to Dai 셋 time,
 Darling ... „ sarang 사랑 love.

NOTE:—D equals s, l equals n (Rule 2).

Go ... equal to ka 가
 Is ... „ isso 잇소
 Kerosene ... „ kirum 기름

Kick-up-so (a lively expression of a sudden joy)
 equal to kikupso (joyous) 깃겁소

Madam ... equal to manim 마님
 Many ... „ mani 만히
 Noon ... „ nat 낫

NOTE:—N equals t.

O. K. (all right) ... equal to olkei 올케
 Porridge ... equal to borijuk 보리죽
 P.M. (afternoon) pain (night) 밤
 Stone ... equal to tol 돌

NOTE:—S equals t, n equals l.

Sandal ... equal to sin 신
 Seed ... „ ssi 씨
 Two ... „ tul 둘

The number can be multiplied indefinitely at pleasure.
 But the above list will suffice for the present. If space allowed,
 I might, by showing the relationship of the Korean and Hebrew
 languages, demonstrate most conclusively that the Britons and
 Koreans are descendants of the lost Ten Tribes. But I shall
 postpone the task to another time. I shall, however, give one
 striking example of the English and Korean identifications which
 not only point to their common origin in Hebrew, but also illus-
 trate how fondly the Britanic and Korean branches of the Ten
 Tribes have cherished their love for their common ancestral
 land. I mean the elegant English phrase, "Go to Jericho,"
 which finds its equivalent in Korean "Kaso-jeritkei," or, Go
 and be well.

ARRAISSE.

THE LAST OF HIS RACE.

THERE are two fortresses in the vicinity of Seoul, supposed to be places of refuge for the royal family in times of internecine trouble or invasion. One of them, Pouk Han, is situated some six miles north of the city; while the other, Nam Han, is in an opposite direction and about eighteen miles distant.

The mountains in which these fortresses are located, while similar to others often met with in Korea, are peculiar, shooting up a thousand feet or more from the surrounding plains, isolated and like islands, composed almost entirely of hard and bare granite, in all places with steep, and in most, with precipitous sides. The surrounding walls, miles in extent, and often sixty feet high and correspondingly thick, are built along the crests of the precipices, enclosing an area in which a hundred thousand soldiers could easily encamp; and their construction must have involved prodigious labor and enormous expense.

Naturally inaccessible and thus protected by walls, these places must have been in the days of bows and slings and spears and catapults, or even in later times when rude and clumsy cannon and primitive fire-arms came into use, formidable forts for defensive purposes, but modern arms have shorn them of their strength, and they are now, I think, comparatively useless from a military point of view, or, so far as I can see, from any other view except as cool and pleasant summer resorts.

No cannon are mounted, indeed, no arms of any kind are to be seen except a few rusty spears in racks at the gates, which perhaps have not been disturbed during this century. No garrisons of regular soldiers are maintained, but there are a number of priests belonging to a military sect of Buddhists—representing the Buddhistic “church militant,” perhaps—who, I am told, have a semi-military organization, composed of any number of generals, colonels and captains, with a private or two, who are supposed to watch and pray in times of peace and to pray and fight in times of war—all violent and far-fetched presumptions.

While these so-called strongholds have been for centuries

maintained in good repair at great expense and trouble, they have not, so far as I have been able to learn, been used as places of refuge for royalty in modern times, the last occasion being some 260 years ago when the Tartars or Manchurians invaded the country.

The forces of the king were overpowered and beaten, and his majesty, after vainly endeavoring to escape to the island of Kang Wha, took refuge with the remnant of his army within the walls of Nam Han. The all-conquering Tartar general, after capturing Seoul and overrunning the surrounding country, marched on Nam Han and encamped on the eastern banks of the Han river, where the little market village of Sang Pa is now situated.

There are many strange, if not veracious, stories of these stirring times; one of them being that the Tartar general, recognizing the strength of the fortress in which the Korean king had taken refuge, conceived a grand hydraulic scheme for settling the siege. It was no less than to erect vast pumping machinery and flood Nam Han from the waters of the Han river, the idea being that as it was situated in a sort of cup in the mountains, with the walls built along the crest or rim, it could be filled with water and the occupants either forced to capitulate or drowned.

The facts that the river was some miles distant, that the water would have to be raised twelve hundred feet or more, that the fortress embraced several square miles and was drained by a *canyon* or gorge deep and wide enough to carry away the waters of the Mississippi, does not seem to have deterred the general any more than they do the truthful Koreans who now so confidently recount the story. But then there were great generals in those days and great tale-tellers in these.

The king hearing, perhaps, of this novel plan, and realizing the aversion that his Korean troops entertained for water, when administered in the shape of an involuntary bath, saw the futility of further fighting and asked for an armistice. So it came to pass that this original method of reducing forts by floods; this great engineering scheme, which would have anticipated by centuries and rivaled in magnitude the Panama Canal project, and probably almost equalled it in failure, was not undertaken.

The king came down and met the general at Song Pa, and a peace being patched up, a tablet was erected to mark the spot and commemorate the event. It is a solid piece of black stone, 15 feet high, 5 feet broad and 15 inches thick, fixed in the back of a tortoise, 12 feet long and $3\frac{1}{2}$ feet high cunningly carved from a solid block of granite. One face of the tablet is covered

with Chinese characters, the other with Manchurian, both setting forth the terms of the capitulation and treaty.

I visited this place several years ago, and of course called upon the tortoise. It was, and no doubt had been, ever since its erection nearly two and a half centuries ago, carefully housed in a temple-like building, and locked as fresh and as new as if finished only the previous day. An official with a jade button behind his ear and a retinue of servants behind all, was in charge, and very courteously opened the doors and showed us the tortoise with the tablet in its back. I observed them closely and must say that neither he nor his followers showed any signs of fatigue or overwork or mental strain, notwithstanding their arduous task of watching this stolid stone tortoise and keeping it from creeping away with the tablet and its precious inscriptions.

Some time ago I visited Nān Han in company with Mr. S—, then Chief Commissioner of Customs. We had many wonderful adventures, saw many strange things, and altogether I had a most delightful trip. It could hardly have been otherwise when with such a genial gentleman and experienced traveler as my friend Mr. S—. But I do not intend here to tell of these adventures. THAT is another story, as Kipling would say.

When we were approaching Nān Han I noticed that at the highest point of the fortress and near the wall there was a building which I took to be a look-out station, and so, after we had exhausted the sights of the fort below, I proposed that we should climb to this place and enjoy the scenery which no doubt would be afforded. So we toiled up, passing on the way many monasteries filled with closely cropped military monks, and on arrival were amply repaid for the labor of the climb.

It was in midsummer and quite hot, but here the fresh breeze was deliciously cool; the view was at once grand and beautiful, and it was here that we heard the mournful story of old Ye Sun Sang.

It was told us by our guide Pak—a famous storyteller.

About fifteen hundred years ago the king of this part of Korea concluded to build a city which should be at once a fortress and a capital; no pains were spared to make a good selection of a site. All the soothsayers were called together, and all the omens and signs carefully examined and watched; thousands of kites were sent up high in air and set adrift; innumerable pieces of paper, on which were written invocations to the spirits of departed heroes, prayers and texts from Confucius, and the like, were given to the breezes; the flights of the birds and the courses of the clouds were observed. Strange to relate,

all the kites and papers, no matter in what part of the country they had been cast to the winds, were wafted to the Na:n Han mountain, and it was also seen that all the birds roosted in, and all the brightest clouds rested over, its clefts and peaks.

It is said that when all this was told to the king he set out to see the wondrous place, and as he approached it with his procession of thousands of followers, that a rain-bow spanned the heavens; and as he gazed upon the variegated hues of this gloriously colored arch that its form changed, its ends coming closer and closer together, until they rested on the mountain.

Of course this strange sight settled the question of the site, and the location of the capital was fixed then and there.

Old Ye was the prime minister, the sole counsellor, the high treasurer and the commanding general, and thus controlled the counsels, wielded the sword and carried the money bag. In a word, he was the right-hand, or, in Eastern parlance, the left-hand, man of his majesty.

It was his duty to select an official to prepare the plans and supervise the construction of the new fortress, and here his troubles began. All recognized the vast difficulties of the task and the probabilities and dangers of failure. His first appointment was an official who had grown rich and fat and lazy in the sunshine of the court, but this wily individual, suddenly remembering that his wife had died a few days before and that he had been a widower for at least a week, took unto himself a new wife, and as the old customs that a bridegroom must spend several months in ceremonies and festivities were so rigid that even the king could not set them aside, he was excused.

The next appointee found that he had hitherto failed to mourn for one of his defunct ancestors and immediately donned the grass-cloth garb of a mourner and walked away wailing and in tears. But why weary your readers (as Pak did us), with a recital of the many specious excuses which were offered?

Every person who has lived in the East knows that there is one never failing excuse at hand with every Asiatic when indisposed to do any particular thing, namely, that he is sick. Pak assured us that this well-worn custom was old even fifteen hundred years ago, and that a regular epidemic, known as the "Nam Han paralysis" broke out among the officials.

Old Ye correctly diagnosing this disease, summoned all the doctors and ordered them to administer their most nauseous doses to the stricken, and they were dosed accordingly and by the quart, but in vain.

As Pak was slowly and solemnly reciting a long list of the medicines used — powdered deer horns, burnt tiger bones, stewed

magpies, boiled snakes, dried lizards, decoction of spider, and the other favorite Korean pharmaceutical preparations—it occurred to me that acupuncture, which is often employed in Korea, might have been efficacious. This consists of sticking a sharp needle, six or seven inches long, in and around the affected parts. Pak at once assured me that this was thoroughly tried, that the arms of the doctors grew weary and the mats of the palace were crimsoned with the blood which flowed, but that the lazy laggards, while sore, still remained sick, and *stood* idly around and that the most vigorous and judicious application of the needle failed to prick them forward to their duty.

Old Ye in despair saw he must undertake the job himself, and resigning all his offices went vigorously to work. Under his energetic management the foundations were soon dug and the walls began to rise. Thousands of workmen were employed. The whole country was searched for suitable rocks and materials — it may be said that Old Ye left “no stone unturned”—and in an incredibly short time the work approached completion.

I will not dwell on the difficulties and labors encountered and overcome in constructing these walls, from fifty to sixty feet high and miles in length along the almost inaccessible crests of the precipices, and in building the grand arched gateways which guard the approaches—suffice it to say they were prodigious and the expense incurred enormous.

The court officials, knowing that Ye would return with additional prestige and power and resume his offices, and fearing that he would administer to them doses more drastic and deadly than before, formed a cabal against him, and slyly started all sorts of slanderous stories, which, growing as they traveled from tongue to tongue, finally crystallized into the definite and deadly accusation that much of the money that had been furnished him to finish the fortress had in passing through his hands stuck to his fingers.

In those days and, as I opine, in much more modern times, an accusation at court against a high official meant a struggle to the death, depending little on the merits of the case, and less, if at all, on the evidence, but almost wholly on the influence and adroitness of the respective parties. Justice was an unknown quantity. One party or the other, the accused or the accusers, must go to the wall, shorter by a head.

Now Old Ye knew all this. He had often when at court played at this perilous game, always as a successful accuser. As to the present charge he was guiltless; incredible as it may seem, not a single cash of all the vast sums expended had slipped into his sleeve, but realizing that all the presumptions were against him, and wearied with his work, disheartened, dispirited and

despairing, he determined to give up the struggle and the ghost, but at the same time to leave behind indubitable and enduring evidence of his honesty and purity.

So gathering together his hordes of officers and workmen, he led them to the highest place in the fortress (the identical spot where Pak told us the story), and there with Oriental calmness recounted his labors and how he had toiled so unceasingly to build this great fortress which was now so near completion; he told them of the cabal that had been formed at court and of the unjust accusation and that he was now about to give them a sign and a token of his honesty and fidelity. And after taking a last look—mournful but proud—at the high circling walls which would forever attest that he was a “Master Mason” of highest degree, he suddenly drew from his flowing sleeve a knife of true Korean steel, and, plunging it into his neck, cut his throat from ear to ear.

The horror-stricken spectators gazed with bulging eyes on the spectacle, expecting that of course a flood of blood would follow the cruel stroke. None came; but instead, a falcon, white and pure as the driven snow, issued forth from the gaping and ghastly wound and, after hovering a few moments over the prone body of the expiring Ye, flew slowly away and perched upon a rock not far distant.

At this point of Pak’s recital, I ventured to interrupt him and to express a doubt as to the truth of his story, telling him no one would believe that there had ever been an honest government contractor, and that I did not understand how a man could climb up this high mountain with a falcon in his throat and that he must show us the bird before we could give full credence to his tale.

The look of pain over our doubts, succeeded by one of pity for our ignorance and lack of imagination, which passed over Pak’s broad face, was wonderful to see, as with Asiatic seriousness he explained that this falcon had appeared fifteen hundred years ago and that it was too much to expect it would be nurtured and kept during all the succeeding centuries for the sole purpose of enabling sceptical foreigners to verify Korean history, and that furthermore this particular falcon, after remaining on the rock for a few minutes in plain sight of all, had dissolved and vanished, being in fact the pure spirit of the dead Ye. But, he added, that he could show us the rock on which the bird perched, and surely this should be sufficient. We adjourned to the place only a few steps distant, and, surely enough, there was the rock—a mass of dark granite—in no way differing from many all around, except that in the top a square hole had been sunk about fourteen inches across

and seven or eight deep. Pak explained that the falcon had alighted here, and by some supernatural agency its feet had sunk into the solid stone, leaving its tracks deeply embedded in the imperishable granite as testimony of the occurrence, and that they had thus remained clear and distinct until a few years ago, when a foreigner, a sacrilegious collector of bird tracks, had chiselled them out and carried them away.

When the king heard that Ye had liberated his falcon and died, he was stricken with remorse and superstitious fear, and ordered that a memorial temple be built and for ever maintained over the spot, and that by way of propitiation its foundations should be laid on the decapitated heads of all the old hero's accusers, and this was done.

We went to the temple, which is only a few paces from the bird stone, and found it in excellent repair, resplendent in fresh and variegated paint. There was but one room, not more than forty feet square, and none of the images or idols, altars, drums, bells, &c., which are usually considered indispensable adjuncts to temples. But in panels around the walls there were portraits covered with sliding shutters. Old Ye's portrait was life-size and life-like, being well executed. The face was intelligent and benevolent, and *prima facie* I would say he was honest. In the panels to his right were pictures of his highest officials and favorite horses, the latter with enormous heads and tails, standing perpendicularly in the highest style of ancient Korean art.

On his left hand, the place of honor, quite a large space was concealed by silk curtains, and it was not without some difficulty and a few cash that we got the attendant to draw them aside. Here were portraits of Ye's faithful wife and her maids.

This suggested to Pak a continuation of his story. Mrs. Ye was a most affectionate and efficient helpmate, and had been sent by her husband to make a last requisition on the surrounding country for stones. She had collected the rocks and had them piled a few miles distant in the valley and was waiting, watching them until they could be transported up the mountains, when she heard of the death of her husband. Her heart was broken, and climbing up on the heap of stones she sank down and died.

A mound covered with small trees, and dim and indistinct in the distance was pointed out to us as being these stones, and they told us that Ye and his wife had been buried there. Such is the story of this remarkable man and his wife. He probably had no predecessor, certainly no successor, for he was an honest Government Contractor—THE LAST OF HIS RACE. Y.

EDITORIAL DEPARTMENT.

ONE WORD MORE.

IN laying before our readers, old and new, the first number of a new volume of THE KOREAN REPOSITORY, we may be permitted to repeat our expression of appreciation for the unexpected amount of practical sympathy accorded to our venture. May we repeat briefly our plans for the current year? Our aim was and is to conduct a paper entirely devoted to Korean affairs and yet not in any degree partial or partisan. How far, if at all, we have succeeded in supplying such a need our readers can best judge. But our subscription list and, even to a greater extent, the frequent and copious references to our columns in the English, American, Chinese and Japanese papers, amply justify our belief that such a journal was urgently needed. Probably the war has had much to do with it, and the consequent political disturbances, international as well as local, which had their storm-centers in and about the Hermit Kingdom, but it is certain that there has lately been a great increase in the public interest in Korea, not only in its politics, but also in its history, philology, folk-lore, economics and religious and civil life.

Our aim is to meet the requirements of such readers. Those features of THE REPOSITORY which have met with such general acceptance during the last twelve months will be retained, and others will be added from time to time. Arrangements have been made for a monthly translation of the Official Gazette, with elucidatory comments when necessary, by a thoroughly well informed and experienced writer; the series of interesting historical articles by Mr. Gale will be continued, as well as "Notes on the Reigning Dynasty" by one of the Editors. There has been a call for more articles on folk-lore, which we shall try to meet. Under the heading of Literary Department it is intended to notice books and papers having a reference to Korea and the Far East: in par-

ticular such books, whether in English, Chinese, Japanese or the vernacular, as are likely to be useful to the missionary community. The Editors will endeavor to make their department as completely as possible a record of, and commentary on, current events, and they hope their readers will supplement their efforts and supply their deficiencies—if any!—under the head of Correspondence. In view of the pressure upon our space, several important typographical changes have been made. The size of page has been permanently enlarged and the contents classified, thus adding an equivalent of about five additional pages of reading matter to each monthly issue, while the present number is increased to forty-four pages.

The Top-Knot.—Streets of the Capital, 29th Dec., 1895.

Morning:—

“What about it?”

“Is it going to be done?”

“Has His Majesty submitted to it?”

“Terrible, isn’t it?”

“What can we do?”

“Let us wait and see what the others will do.”

Evening:—

“Done.”

“Really done?”

“Saw it myself. Doing it now. His Majesty was waited upon this morning; likewise the Crown Prince. Going to be done this time, sure.”

“All the ministers of state, the Tai Won Kun, chusas, soldiers and policemen submitted. Really in earnest this time. Ei-go! Ei-go!!

“Yesterday wood did not come in and rice merchants are selling off their reserve stocks at an advance of thirty cash a measure. Countrymen refuse to visit Seoul”—no doubt preferring the ills they know than to fly to those they do not know—“Great anxiety. What shall we do?”

A special and trustworthy messenger is sent by a Korean to a foreigner’s house—“an American missionary’s” at that (Let it not get abroad or the rumor might get started that he has become “embroiled in local politics,” and, to quote a contemporary, “*then* there will arise the customary cry for gunboats and revenge, and the whole of the Far East will be once more in a blaze.” Boo!). Yes, the question the messenger asked was whether it would be all right to have the top-knot cut. A fine legal point was involved, or at least a point of honor. In times past, criminals sentenced to death had the sentence, under fav-

orable circumstances, sometimes so far commuted as to have the top-knot cut off and not the head—the absence of the top-knot being Cain's mark or something akin to it. The point in the inquirer's mind evidently was that while the loss of the top-knot could be endured, he would not like to run the risk of being made a voluntary criminal. Appreciating full well the danger of expressing "sympathy" or "apathy" with the reforms that are now coming upon us with a rush, we steered between Scylla and Charybdis by pointing out the advantage the absence of the top-knot would be to the man, and then venturing the opinion that there would be no danger of being rated with the criminal class by obeying the laws of the land. We may say that for once our advice was followed; let us hope the results will not be disastrous and that no gun-boat will have to be called.

Men ordinarily anxious for the honor of entering the Palace gates were "sick" on the last day of the year. They are sent for and compelled to enter, and then click, click, and the work is done. Attendants and servants escape not and on New Year's day some of the Foreign Representatives are unable to go to the King and present congratulations because chairbearers are unwilling to meet the shears. Dutiful sons call on their parents, pupils on their teachers, then with smiling face but heavy heart go to the barber shop.

On Jan. 2nd a father whose two sons had their hair cut was so distressed that he took poison.

A precedent for this new enactment has been found. We have not found out the exact date, but understand that during the Mongol supremacy in the 13th century the top-knot came down for a period of some sixty years. A few Sundays ago we heard a Korean preacher affirm that the new law was right in his "humble opinion," basing his belief on the words of the apostle, "If a man have long hair, it is a shame unto him." Now that we have a "precedent" and Scripture for this innovation, let us hope the second attempt at hair cutting will be a better success than the first.

The Budget for 1896.—Among the several changes proposed to the Korean Government last year by His Excellency, Count Inouye, one was that an annual budget be carefully prepared, expenditures limited to income, the annual income estimated in advance, and the expenditures for the royal household and for the several departments clearly defined. In April of the same year a budget was prepared for the remaining ten months of the Korean year.

We now have before us a general summary of the Budget for the first year of Konyang or 1896. The thing that first attracts our attention is the surplus of the last fiscal year, which of course is brought over to this year's account. The amount, yen 1,093,927, we suppose represents the balance on hand from the loan of yen 3,000,000 made to Korea by Japan. We infer from this very favorable showing that the Minister of Finance has an unheard of grip on the purse-strings. We have been so accustomed for the past ten years to hear reports showing a debit balance, that this one gives us a peculiar not to say a pleasant sensation.

The normal condition of thing, is, however, promised us this year. The total revenue is estimated at yen 4,809,410, while the total expenditure proposed is placed at yen 6,189,879. We are thus promised that there will be a deficit of yen 1,380,669 at the end of this fiscal year, unless this amount is provided for from some other source. The cabinet in its memorial to the throne suggests the usual resort—a public loan.

Last year several reforms in the mode of levying and collecting local taxes were introduced, and a special system of inspection was established; but long-standing abuses are found hard to correct in one short year. But after making all allowance necessary for the imperfections of the system of taxation, it is difficult to believe that yen 2,428,000 represent the maximum of what ought to be obtained from local taxation.

The Budget is not as full as we would wish. Relatively, the army is liberally provided for, while justice has a mere pittance and education is dropped from the list entirely or merged into another department. Until torture is done away with, it is little wonder that justice is content to remain at the foot of expenditures.

We hear the system of salaried officers, office hours and the observance of one day of rest in seven is meeting with general approbation. As a Korean recently remarked if an officer has a genuine desire to execute the duties of his office faithfully, he will find it much easier than formerly; while one bent only on enriching himself will find it more difficult. The people will appreciate any law that gives them relief from rapacious officials. That all abuses will at once disappear no one seriously believes, but it is worth noticing that the people see the security provided for them. A liberal salary they will pay, if they can be assured that that is all. As the new system of finance was tried in a critical period and as it has enabled the government to come out at the end of the year with a credit balance, this is surely an indication that the Budget system can be introduced into Korea with profit.

General Budget for 1896:—**Revenue:—**

I. Taxes,				
1. Land Tax, - - -	\$1,477,681			
2. House Tax, - - -	221,338			
3. Miscellaneous, - - -	9,132			
4. Ging Seng Tax, - - -	150,000			
5. Gold Dust Mines, - - -	10,000			
6. Customs, - - -	429,882			
7. Last Year's Tax } (not yet collected),	130,000			\$2,428,033
II. Miscellaneous Incomes, - - -	5,000			
III. Output of Mint, - - -	1,282,450			
IV. Surplus, - - -	1,093,927			2,381,377
Apparent Estimated Deficiency - - -				1,380,669
				<hr/>
				\$6,190,079

Expenditure:—

A. Ordinary Expenditure,				
I. Civil List, - - -	500,000			
II. Foreign Office, - - -	71,932			
III. Home Affairs, - - -	1,446,630			
IV. Finance, - - -	1,740,106			
V. Army, - - -	1,028,401			
VI. Justice, - - -	47,294			
VII. Agriculture, Commerce, Public Works, - - -	183,416			5,017,779
B. Extraordinary Expenditure,				
I. Expenses of Queen's Funeral, - - -	70,000			
II. Home Affairs, - - -	19,300			
III. Finance, - - -	292,300			
IV. Army, - - -	700			372,300
C. Reserve Fund, - - -				800,000
Grand total, - - -				<hr/> <u>\$6,190,079</u>

The Queen's Death Investigated.—Two events occurred in Seoul within the last four months which attracted widespread attention. The first was on the 8th of Oct., when Her Majesty the Queen was assassinated; the second took place on the night of Nov. 27th and in the early morning of the 28th, when an attempt was made by "certain loyalists" to re-take the palace and restore the power to the king which he is supposed to have lost when he lost his queen.

The Korean government has investigated both assaults, found the guilty parties and punished them. The details may be found in our translation from *The Official Gazette* on another page. Three men were found guilty of the murder of the queen and death sentence was passed on them. The first one, Pak, was, we are informed, "a suspicious character," who, donning Japanese clothing, smuggled himself thro the palace gate, where, however, he was recognized and called "a traitor" by Col. Hong. For this, Hong was attacked and killed; then, single-handed and alone, we should infer from the official account, this desperate and wicked man pushed his way thro gate after gate, past one squad of soldiers after another, until he reached her majesty's apartments; he enters, pulls her down by the hair of her head, murders her in a most savage and brutal manner, pours kerosine on the body, sets it on fire and departs. What became of the "suspicious character" Pak after this? Why was he not heard of until a long time after his bloody work? Where were the braves—Japanese and Korean—who escorted the Tai Won Kun to the Palace? Had Pak done his work before they arrived? Was there only one Korean disguised as a Japanese?

Yi, Ex-Vice-President of the War Department, was put on the rack and made three confessions. First, he says he found the gates without sentinels. "Considering carefully the events of that morning," this confession is pronounced "incredible." Then he is found in company with or near a dozen palace servants, upon whom the "riotous soldiers" are advancing. By shouts and gesticulations he scares and drives the braves away, all of which "shows plainly that Yi was one of the rioters." Pray tell us where are his comrades? Also, while you are about it, tell us whether the insurgents or the defenders of the palace were the "riotous soldiers." Lastly, when the screws are turned on him the third time, he confesses his guilt, not of murder, but of having magical power over the riotous soldiery!

The third victim, Yun, in the performance of his duty, sees a burning corpse, waits thirty-six hours and then, with the consent of two others, buries it. This act is sacrilegious and Yun must die. A Korean "in Japanese dress" who is alleged to have murdered the queen, an officer who made a wrong gesture and a subordinate who paid respectful rites to the charred remains—these are the three hanged! Justice is vindicated.

"Credat Judaeus Apella
Non ego."

C O R R E S P O N D E N C E .

To The Editor of

"THE KOREAN REPOSITORY."

DEAR SIR.—

Recent numbers of some of the journals published in Yokohama go far towards justifying Col. Cockerill in according them the palm for "straight, down-right lying.

Were the Editor of THE REPOSITORY to ask me if I am sure of my ground I should reply that some of us being constantly among the scenes which are changing as rapidly, tho not so prettily, as an agitated kaleidoscope, I must know thro favorable opportunities, the brand of falsehood which is upon much of our reading about the changes in Korea, to say nothing of the thousand and one wild rumors set into circulation, at our very door by Eastern methods for malign purposes. Know them too in their superabundant offensiveness which has permeated all my senses; and there is still a feeling that a sixth or seventh sense is wanting to get a full appreciation of the mendacity of their authors. Yes, Mr. Editor, they are knewn by their dingy, dirty color . . . Respect for our missionary friends inclined me to ask whether the biblical injunction of turning the other cheek, when one has been slapped, is inexorable when among heathen, or, whether one may "fight the devil with fire." Were this a comparatively perfect state of existence, as the injunction probably presupposed, one might submissively subscribe to its consequential demands, as one could among sympathizing neighbors, as if it were cutting of a top-knot, still retain his relative position in society, and do his share of good for the common cause.

* * * * *

Some of the essential facts relating to the fiasco of Nov. 28 that it may be well enough for our friends to know are: His Majesty had been deprived, especially after Oct. 8th, of all English Korean interpreters. Many of our esteemed missionaries, and they only among foreigners, speak the language of the country fluently. It seemed an absolute necessity to look around among them for interpreters. Well, in their kindly nature they suffered themselves to be used in that capacity, and all were glad that such intelligent and affable gentlemen were to be occasional guests in the Palace. Several of them interpreted between H. M. and the Foreign Representatives, &c. And, as for a time, these latter, alternating, came to the Palace every day, one or more missionaries also come. Among these was Dr. Underwood whose name appears so prominently in some of the deprecated articles. He, speaking Korean most fluently, and writing it with as much facility as English, naturally came to the front, and for a time was almost daily in the Palace, and for a few minutes' more or less, in the presence of His Majesty.

It was to be expected—not deprecated—therefore, that he, the evening of Nov. 27th, on hearing rumors of a contemplated assault upon the Palace,

should hasten there and inform H. M. and the authorities of what he had heard. Altho nothing seemed definite of what was to occur, the Doctor's good judgment presaged that something unusual was to take place that night. Two other missionaries—one being H. M.'s physician—who likewise had heard rumors of an intended attack, also came with a similar purpose.

They were not armed, as one of the articles asserts they were. Indeed out of the seven persons named, but one was armed and he not specially so for that occasion.

Immediately on the reception of the news the Doctor and his companions had brought, special preparations for defense were made under Gen. Dye's advice and partly under his supervision, aided by Col. Nienstead.

These were based almost entirely upon the information our friends brought, and the defensive measures taken proved to be effective.

Two or three of us were with the troops, partly directing them, during the whole night. Others of our number were with H. M., comforting him, and fortunately, effectually preventing his being spirited away for no good purpose by members of the usurping government.

There was no imprisonment, no arrest, nothing of the kind, as asserted. There was no reason for it, we were all contributing our mite to maintain the *status quo* rather than flee to "ills we wot not of."

The truth is, these gentlemen have been pursued by slanderers, with questionable if not malignant motives, because of their loyalty to His Korean Majesty when he was passing thro trials and tribulations sufficient to dethrone the reason of an ordinary mortal; at a time, too, be it remembered when he most needed condolence and support—when red-handed conspirators had deprived him of the presence of all his Korean friends, destroyed his government, usurped the legitimate authority of his throne, endangering and seriously threatening his dynasty, and when his very heart was bleeding for the dastardly murder and outrageous degradation of his beloved royal consort, whose life was so wrapped up in his own, so filled with anxieties, dangers, and other vicissitudes peculiar to the Korean throne which were common to both. She, I say, who only recently had been wisely leading her conservative people into new ways acceptable to the spirit of the age and had blazed a future path of progress for her people, she willing to still further share the trials of a throne, who had met, martyr-like, the savage blood-hounds half-way—at the threshold of her mansion and sacrificed Korea's valuable, most noble life, upon the altar of queenly devotion and duty.

One of the slandered had occasion to write in substance, to the usurping *soi-disant* government, that he hoped that, in the line of progress they were pursuing, they had not arrived at a point where it was a crime to be loyal to H. K. M.—loyal to their king; that he had no desire to conceal the fact that he had that feeling of loyalty, nor to conceal his belief that a change of government, be it even a legitimate change, did not change that status. This was said in answer to malignant slanders similar to those already referred to. He further said, in order that his position might not be misunderstood, that down deep in his heart he had an affection for Korea, for her good, patient and suffering people. It was his hope, therefore, that the ruling class might come together peaceably, compose their differences amicably, and choose a stable, harmonious government, satisfactory to the people, with the word PROGRESS in large letters written over the door of each and every department. And this is my hope.

I have the honor to be, Sir, very truly and respectfully.

* * *

SEOUL, JAN. 2nd, 1896.

LITERARY DEPARTMENT.

Townsend Harris: First American Envoy in Japan.—By WILLIAM ELLIOT GRIFFIS, D.D. With portrait. Crown 8vo. Pp. 351. BOSTON and NEW YORK: HOUGHTON, MIFFLIN & CO. \$2.00.

DR. GRIFFIS' name on a title page is always a guarantee for an interesting book and in this instance is prefixed to a valuable contribution to the literature of the Far East.

The motive of our author is best told in his own words. "Japan's re-birth, in this our day, challenges the attention of the historian and the philosopher. In the story, as told from the outside by foreigners, there is a great blank between Commodore Perry and Lord Elgin. Especially in the works of English writers are there profound ignorance and misapprehension of what Mr. Townsend Harris did. This volume aims to fill a gap in history."

Mr. Harris was appointed on the 4th August, 1855, Consul-General to Japan, and also entrusted with the making of a treaty with Siam. This latter task he accomplished first, and then went to reside in Japan. He had already had much experience with the Oriental peoples of the Far East, and had long had an ambition to get into "the country behind the looking glass." He landed in Japan in his official capacity, August 25th, 1856, and from that day on his journals are replete with interesting particulars of his experiences told in a plain and candid manner.

The reception of the first "American Envoy" was far from flattering. Sept. 1st, 1856, speaking of one of his first interviews with a prefectoral governor at Shimoda, he says: "They then ran over all the old objections and civilly asked me to go away; and on my declining to do so, they asked the Commodore if he had no power to take me away." Getting no encouragement, they wanted the Commodore to take a letter to the American Government asking for his removal. He carried his point, however, and remained to accomplish wonders in the way of really "opening" Japan.

Townsend Harris consists of three parts, entitled respectively, "Preparation for work in Japan," "Mr. Harris's Journal," and "Success, Repose and Honors." Probably the most interesting portion of the book is that devoted to "the triumphal journey to Yedo" and the "Audience of the Shogun." The final chapter describes "Japan at the end of the century," and is highly eulogistic. It gives a rapid review of the war and the revision of the treaties. We note two inaccuracies. The first is in the statement, "When the sun rose on Korea the first day of October, it shone on no Chinese. One of the finest of modern armies was pursuing a mob in Manchuria." As the Japanese did not cross the Yalu until Oct. 24th, the "pursuit" could hardly be said to be taking place on Oct. 1st. The second inaccuracy is, "On the 26th of August, Lord Kimberley and Viscount Mutsu in London, and on November 22nd, 1894, Secretary Gresham and Minister Kurino at Washington, signed the new treaties." The English treaty was signed in London, July 16th, 1894, by Viscount Aoki, not Viscount Mutsu, and was sanctioned by the Japanese emperor and countersigned by Count (now Marquis) Ito and Viscount (now Count) Mutsu at Tokyo, Aug. 27th, 1894.

던로력

The Pilgrim's Progress.—By JOHN BUNYAN. Translated by Mr. and Mrs. J. S. GALE. Illustrated. L. 8vo, 93 leaves. KOREAN RELIGIOUS TRACT SOCIETY. Chinese paper, paper covers, 1 nyang 40 poun each. Also in 2 vols., L. 8vo, 113, 102 leaves, Korean paper, stiff covers, 5 nyang each; 450 nyang per 100.

THE holiday season of 1895-96 has proved unprecedentedly rich in the output of vernacular Christian literature from the Trilingual Press. Besides the Calendar for the new year, which is always to be expected at this time, new editions have just appeared of the favorite **성경눈답** and the long desired **구세진전**, and the much-talked-of new edition of the Gospel of Luke gladdens us with its neat typography and binding. But among these new friends and old ones in new guises one in particular stands forth as the most elegant specimen of the printer's art thus far placed by foreigners upon the native market, and furthermore as the most notable production toward a standard literature as yet made available to the Korean nation.

What Korean scholars have hitherto regarded as literature is comprised in the list of Chinese classics. Excepting novelettes and collections of laws, the native tongue has been unused as a means of preserving thought. Observing these facts missionary authors have set themselves to prepare some better pabulum for that great majority of the people to whom foreign tongues are unknown. From the first we may observe a gradual improvement in the work they have done toward that end. Not merely have they been learning the language better and clearing their vocabularies to a considerable degree of alien terms, a process by which they have prepared themselves to speak simply and directly to the people in their own mother tongue; they have also been entering more familiarly into the mental habit of the nation, a process by which they have acquired a certain capacity to speak from a standpoint the oriental mind can understand. From the dry catechisms of doctrinal fact first promulgated and from the later harvest of argumentative treatises an advance has recently been made to narrative, to the Bible story, and now to allegory. In this series the **던로력** forms for the present the climax. Let us hope only temporarily. The Korean mind assimilates with greatest ease that which comes to it by symbol and by intimation. This fact has lately been called to our attention in Mr. Gale's admirable paper upon Korean literature before the Decennial Missionary Conference. May we soon be favored with some work even nearer than this to his ideal and therefore to the Korean heart.

Bunyan wrote for all the world, and all the world understands him. Some of us will see in this another proof of the brotherhood of mankind. More Koreans have personally sought an opportunity to buy this book from us as custodian than all the other books we have handled in an experience of more than three years. And many are warm in their approval of it with a warmth of expression more than Korean. This argues that Bunyan knew Korean nature, human nature. Perhaps no other English religious work could fill this requirement of a treatment of its topic by implication as well as the *Pilgrim's Progress*. We have probably, therefore, reached the acme in translation, and must look to original production for further advances.

One who turns the pages of this book is likely to be gratified by the infrequent occurrence of those Koreanized Chinese words which constitute the delight of the pedantic native scholar and the bane of the general reader. That the translators have succeeded so well in eliminating these expressions and in finding for them simple native equivalents, testifies not only to many

hours of laborious research upon their part, but may be quite as much due to the clear, unpretentious diction of the original. It greatly enhances the value of the work above that of any other known to us.

The typography of both editions is worthy of all praise. To the trained bibliophile some pages of the two-volume edition are truly elegant, but a woodblock never can give such clear impressions as metal, and a careful selection of individual sheets of paper would have improved the effect. The binding disappoints us. It is neat, it is costly, but it is exceedingly rude to the artistic eye; however, the native may delight in it.

First, no doubt, to attract attention, although we come only now to speak of them, are the illustrations. Artistically they are fairly executed. Anatomically the figures far exceed in merit those of the best Korean drawings. To those for whom they are intended they come with peculiar acceptance because they are meant to represent Koreans and not foreigners. Several are objectionable by reason of containing female figures, for women who are seen in public places and showing attentions to strangers as these are cannot be looked on in Korea as respectable. Had these few groups been omitted the volume could be more unhesitatingly placed in the hands of readers untaught as to Christianity.

C. C. VINTON.

COMMAS OR SPACING.

BACON says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." But a Korean book written in Enmun sans commas sans spacing is a most tasteless, unswallowable and indigestible affair.

It may be argued that the native novels, such as they are, are written without any marks by which a reader may tell whence a word cometh and whither it goeth. True; but are missionaries under any obligation not to improve the Korean method in the matter? As it is an average Korean in reading an Enmun book, makes some ridiculous mistakes. An instance: A man reading the well known Historical Novel of Three States (Sam Kuk Chi) read the sentence 장비가 말을 타고 (Chang-bi rode on a horse) into 장비 가말을 타고 (Chang-bi rode in a sedan chair). Such a mistake would be easily avoided if commas or spacing were introduced, separating words one from another.

Moreover, the books which have been, and may be, written by a missionary naturally contain words, phrases and sentences brand new from the writer's creative brain. Pack, then, these terms, perfectly meaningless to an uninitiated Korean into monotonous columns of Enmun, line upon line, precept upon precept—why, the wonder is, not that the Korean cannot read the new books well, but that he can read them at all. In short, the use of commas or, better still, of spacing, will prove a great help to Koreans and a greater help to foreigners. Try it!—T. H. Y.

OFFICIAL GAZETTE.

1893.

Decem. 21st.—The Educational Department publishes the rules according to which the students in a government school should refund the money expended for their maintenance in case they leave or change the school without reasons satisfactory to the authorities. The reasons are sickness and incompetency. The rates of reimbursement are as follows:—

1. Normal School, 1 month or less,	-	-	\$1.50
" 2 "	-	-	3.00
2. Primary Schools, 1 month or less,	-	-	1.00
" 2 "	-	-	2.00
3. Foreign Language Schools, 1 month or less,	1.50		
" 2 "	3.00		

Decem. 30th.—The *Gazette* announces that death sentence was, on the 28th Decem., passed on three men connected with the crimes of 8th October. Their names are Pak Sen, Yi Ju Hoi and Yun Suk Wu. The specification of their crimes and the judge's comments thereupon run thus:—

" Pak Sen, who pretended to be a Japanese under the disguise of short hair and foreign clothes, used to be a suspicious character. Early on the 8th October, as he was rushing through the Kwang Hwa Mun (South Gate of Palace) with Japanese, among the rioters, Hong Kei Hun stood in the gate and called him (or them) traitors. Upon which Pak struck Hong's arm with a sword. Thence he went straight to the apartments of Her Majesty. There he seized her by the hair and, dragging her out to the verandah, stabbed her in the breast. Then he wrapped the corpse in a dark blanket and, pouring kerosene oil over the whole, he set it on fire.

" Yi Ju Hoi, formerly Vice-President of the War Department, claims that early on the 8th October he went into the Palace, and that, after having saved the Crown Prince and Princess from danger, he came out. However, in his first confession he declares that as soon as he heard guns firing in the Palace he made for the Kwang Hwa Mun in private costume, but the gate was shut; that when he got to the West Gate he found no sentinels there, and that no obstacle was in his way at any of the numerous gates in the Palace. But considering carefully the events of that morning, it is incredible that the rioters should have been so careless as to have left the gates unguarded. Again, in his second confession he says that near

the royal apartments, seeing ten or more Palace servants in imminent danger at the hands of riotous soldiers, he shouted and gesticulated to the latter, and that the soldiers noticing this ran away, leaving the servants alone. This statement shows plainly that Yi was one of the rioters. Else, by what art could he control their mutinous spirit with a gesture and a command? Hence, in his third confession, he himself acknowledges that he deserves death, as the readiness of the soldiers to obey his order happened to indicate, in appearance at least, his complicity with the riot.

3. YUN SUK WU, obeying the orders of his superiors, YI TU HWANG and others, led out his company of soldiers at 4 A.M. of the 8th Oct. to guard one of the buildings in the Palace. After he had stationed his men at different quarters, he patrolled about Kwang Hwa Mun and the East Gate of the Palace. He came to a mound at the foot of which he saw a corpse burning, and on inquiry, he learned that it was the body of a waiting-maid. But next day he heard that Her Majesty had no chance to escape, while no other lady in the Palace had been killed. This information made him think that the corpse he had seen burning near the mound might have been that of the Queen. Therefore on that night, with the consent of Yi Tu Hwang and Wu Pom Sen, he took the lower parts of the remains of the burnt body and buried them under the O Woon Kak [name of a building.—ED.]. Though Yun Suk Wu claims to have gone into the Palace that night [morning?] according to the orders of his superiors, there is much that excites suspicion in his conduct. Moreover, it was an act of great impudence and impropriety on his part to have dared to move the sacred corpse which he knew to be whose it was."

An extra number of the *Gazette* of the 30th December publishes two royal edicts, one ordering the use of the solar or Gregorian calendar, and the other announcing that as His Majesty had cut his hair he desires his subjects to follow his example.

The same extra announces the promotion of Yu Kil Chun, the Vice-Minister of Interior, of Chang Pak, the Minister of Justice, and of Chung Peng Ha, the Vice-Minister of Agriculture, to the full ministry of their respective departments.

A supplement of the *Gazette* of Decem. 30th, 1895, announces that of the thirty-three men, who were arrested for their participation in the affair of the 28th Nov., two were sentenced to death, four to life-long exile, four to three years' imprisonment, and that the rest were let go free.

We give below some of the prominent names and the statement of their charges. Yi Chai Sun (a cousin of His Majesty).—Some time in the early part of Nov., Im Choi Su called on him

and showed him two secret edicts of a very serious nature. Yi managed to get the papers from Im and showed them to His Majesty, but found that the edicts were false. With the consent of the King, he burned up the documents, and refused to have any thing to do with Im. But after the discovery of Im's crime, Yi, as a member of the royal family, should have endeavored to prevent a treasonable plot by dealing strictly with the forger of royal edicts. Yi himself acknowledges, in his second confession, that he cannot escape the blame of having kept a secret which he should have at once divulged to the proper authorities. Yi was on these charges sentenced to three years imprisonment.

Im Choi Soo.—After the affairs of the 8th Oct., Im went about forging edicts, and, with Yi To Chel and others, concocting plots for the overthrow of the government, under the false pretext of restoring Her Majesty, whom he claimed to be alive, to her throne. On these charges, Im was sentenced to death.

Yi To Chel.—On the night of the 28th, pretending to be a commander, he led soldiers by compulsion against the Palace. He told them that the foreign representatives were going into the Palace to negotiate for the opening of the gates and that the Palace once in possession, they (the soldiers) should according to a royal edict, kill all the cabinet ministers. On these charges, Yi To Chel was sentenced to death.

Yi Chung Ku.—As a teacher of Korean to a foreigner Yi made others believe that he was widely acquainted with foreigners, both within and without the Foreign Legations. He gave eighty bullets to an accomplice, saying that he had obtained them from a foreign residence and that he could get more if needed. He plotted with Im for the ostensible purpose of restoring Her Majesty to the Palace. For these crimes Yi was sentenced to a life long exile.

An Keng Su (former Minister of War).—Notwithstanding his clever maneuver to exculpate himself from the charges brought against him for his complicity in the plot of the 28th Nov., he could not deny that he was deeply in it, as two of his communications with the refugees in the American Legation show. For this, An was sentenced to three years' imprisonment.

At the special request of His Majesty, Yi Chai Sun's sentence was mitigated to three years' expulsion from the capital.

NOTES AND COMMENTS.

WANTED.—Barbers!

A very mild winter thus far.

We shall be greatly surprised if foreigners will not now have the privilege of seeing themselves, or at least their cast-off clothing, walking the streets of the capital.

We understand there is lively demand for old clothing—hats leading.

The Rev. Graham Lee made the trip from Pyeng Yang to Seoul, a distance of 180 miles, on his wheel in less than three days.

Mrs. Isabell Bird-Bishop delivered an interesting address on "Persia and Her Nomads" in the spacious rooms of the Seoul Union on the afternoon of Dec. 20.

The "brethren" gathered in Seoul for the Christmas turkey. Mr. Lee on the 18th; Dr. Scranton two days later, also from Pyeng Yang, and Mr. Tate from Chun Choo. In answer to our question "What news?" Mr. Tate answered "Nothing." So we infer the South is peaceful.

Koreans console themselves, so report hath it, that by turning the dial back a month or more the cold weather will be over so much the sooner. Why not give it another turn and do away with winter altogether?

On the 22nd of Dec., a beautiful church in Korean style of architecture, built entirely by Korean Christians, was dedicated by the pastor, the Rev. Dr. Underwood. When the project was first begun, the foreign missionaries thought it proper to assist their native brethren and subscribed about a thousand dollars. The Koreans had their subscription list out and by dint of hard work succeeding in getting—on paper—twenty dollars. The disparity was too great. The project was postponed until a good deacon announced that they would build the church without foreign help. Then they went to work in earnest; raised about 500 dollars in money and gave nearly as much in donations and labor. We heartily congratulate the membership, which numbers only a little over 100, on the success that has attended their efforts. When we entered the church on the afternoon of the day of dedication, we found the room crowded with joyous worshippers, and in view of the result there is little wonder the singing had the ring of a Methodist camp-meeting in full swing.

Santa Claus made his usual visit to the little folks on the night of the 24th, filled their stockings and departed. They voted him a great success,

and wished him a prosperous journey westward to his little friends. On the 27th, Madame Waeber gave a Christmas tree in the rooms of the Seoul Union: the children sang; Mr. Stein, of the Russian Legation, gave a well executed recital on the violin; U. S. Minister Sill made an appropriate address and closed by thanking Madame Waeber for the pleasant entertainment given to the children.

A valued friend, under date of Jan. 2, writes us, "I understand the telegrams state that you are now languishing in prison, for your part in the Thanksgiving Eve hilarity. I am indeed surprised to hear it. Can I do anything for you by way of bailing you out, sending you food and other cold comforts?" Thanks many. By the "Thanksgiving Eve hilarity," you no doubt mean the "disturbance" at the Palace on Nov. 28. "The editor of THE KOREAN REPOSITORY," to quote the telegram, can prove an alibi, and if he could not, as long as his identity does not come nearer than "Eppinger," he has nothing to fear. But even this attempt at his name comes nearer being correct than the average run of accounts forwarded to the vernacular press of "a certain Power," to quote a favorite phrase. As to your "cold comforts" put them on ice, and we will call for them some warm day next July when we shall probably be a great deal good more languid than we are now "languishing."

BIRTHS.

In Seoul, Dec. 20, 1895, the wife of Rev. E. C. PAULING, of a son.

In Seoul, Dec. 28, 1895, the wife of Dr. J. B. BUSTEED, of a daughter.

DEATHS.

At Seoul, Jan 8, ETHEL, infant daughter of Dr. and Mrs. J. B. BUSTEED, aged 11 days.

ARRIVALS.

At Seoul, E. DOUGLAS FOLLWELL, M.D., Dec. 20, 1895, to join the Methodist Mission.

At Seoul, Jan 7, ALEXIS DE SPEYER, H. I. R. M's *Charge d'affaires*, with Mrs. SPEYER, daughter and two attendants.

DEPARTURES.

Dec. 20, 1895.—From Chemulpo on furlough to U. S., the Rev. and Mrs. G. H. JONES and daughter, of the Methodist Mission.

Dec. 20, 1895.—From Chemulpo, E. B. LANDIS, M.D. on furlough to U. S., of the S.P.G.

In Dec. 1895—From Seoul on furlough to England, Rev. M. W. DAVIES, of the S.P.G.

Dec. 28, 1895.—From Seoul, Mrs. W. B. SCRANTON and four children, for Europe.

THE KOREAN REPOSITORY.

FEBRUARY, 1896.

KOREAN VOCAL MUSIC.

In spite of the evidence to the contrary borne to our ears on every summer breeze, Korean music is not a myth. The sounds seem peculiar and are far from pleasing, because we do not know or *feel* what they are intended to express and we bring to them not the Korean temperament and training but the more artificial western ear. We say they do not "keep time," which is as just a stricture as it would be to say that Shakespeare's verse does not rhyme. Why should they "keep time?" There is no analogy for it in nature. The thrush does not keep time; and the skylark, that joy of Korean waste places, cares naught for bars and dotted notes. As a pure expression of feeling, music should no more be hampered by "time" than poetry is by rhyme. There are occasions, to be sure, when both time and rhyme are necessary adjuncts; and I shall show that some Korean music is not lacking in that rhythmic succession which we call "time."

Koreans like our music as little as we like theirs, and for the same reason—they do not know what we are "driving at." The same difficulty often confronts us in our own music. Haydn's description of the fall of the spirits in "Creation" loses all meaning except as we hold the key.

So I beg you to suspend your judgment of Korean music until you can listen to it, so to speak, with Korean ears.

Korean vocal music is divided into three classes; the *Si Jo*, or what we might call the classical style, the *Ha Ch'i* or popular style and an intermediate grade which we might call the drawing-room style—with the drawing-room left out.

Let us begin with the *Si Jo* or classical style. It may be characterized as extremely *andante* and *tremuloso*, and is *punctuated*.

ed with drums. This means that the accompaniment consists mainly of a drum which is struck once in a while to notify the singer that she has hung on to one note as long as the patience of the audience will permit and she had better try another, which advice is invariably taken.

The progress is extremely slow and compares with our music as travel on a spavined Korean pack-pony compares with the "Empire State Express." It takes as much time for your Korean virtuoso to get out of sight of the signature as it does for only a medium fast western singer to render a three-verse song and respond to an encore. The trouble is not that they take too much time about it—we do not care for undue haste—but it is that they put *too much time on one note without taking breath.* So as you lie in bed and listen to some distant songster trill a note for ninety seconds, if you do not know that it is classical, you will get all tied up in a knot as you do when you listen to a croupy child and speculate on its chances of getting the next breath.

This style is often attempted by the uninitiated, and in the days to come when the "funny paper" reaches Korea they will have to substitute this for amateur piano practice in making up their stock jokes. It is this handling of the classical style with "unwashen hands" that has brought it into disrepute with us. The Koreans say that it requires long and patient practice, and is sung to perfection only by the dancing girls, not because the sentiments are more properly expressed by them than by more reputable people, although this is not unusual, but because they are the only ones who have the leisure to give to its cultivation. The following is a crude attempt at scoring a few bars of this style, but it must be remembered that the classical style scorns bars. I only score the music for the first four words. A complete song would fill this number of THE REPOSITORY.



Tuis is barren and unprofitable enough and I shall by no means attempt to defend it. It is *classical* and quite beyond me: but I understand the words that go with it and they must make their own plea for the tune.

Like many songs of this class, it has three stanzas, called respectively the Ch'o jang, Ch'ung jang and Ch'ong jang; in other words, a drama in three acts. The Korean is as follows:—

첨산아무러보자고금스를네알니라
영웅호걸들이엿엿치지나더나
일후에못느니잇거든나도함께

If I have caught the spirit of this song as well as the letter, it conveys to the Korean mind a meaning similar to that which the following conveys to a westerner.

I

O Mountain blue,
Be thou my oracle. Thou stumbling-block to clouds,
Years have not marred thee, nor thine eye of memory dimmed,
Past, present, future seem to find eternal throne
Upon thy legend-haunted crest. O Mountain blue,
Be thou my oracle.

II

O Mountain blue,
Deliver up thy lore. Name me, this hour, the name
Of him most worthy—be he child or man or sage—
Who, neath thy summit, hailed to-morrow, wrestled with
To-day or reached out memory's hands toward yesterday.
Deliver up thy lore.

III

O Mountain blue,
Be thou my cenotaph; and when, long ages hence,
Some youth presumptuous shall again thy secret guess,
Thy lips unseal, among the names of them who claim
The guerdon of thy praise, I pray let mine appear.
Be thou my cenotaph.

Here we have a purely Korean picture—a youth on his way to attend the government examinations, his life before him. He has stopped to rest upon the slope of one of the grand mountains of Korea, and he thinks of all who must have trodden this same path to honors and success, and as he gazes up at the rock-ribbed giant, the very spirit of poetry seizes him and he demands who those successful ones have been. Between the second and third verses we imagine him fallen asleep and

the mountain telling him in his dream the long story of the worthy ones. As the youth wakes from his dream and resumes his pack he turns and asks that his name may be added to the list of those of whom he has heard. In what more delicate or subtle way can he ask the genius of the mountain to follow and give him success, for if his name is already added to the list then surely the mountain must see to it that he becomes worthy of it.

Another song that is unfortunately branded with this same tune may be placed in that much maligned category of "spring songs," whose annual depreciation nets the comic papers another handsome sum. My rendering of this is somewhat more literal than of the last and yet not so close to the original that a college boy could pin his faith to it in the class-room.

이달이삼월인지버들벗프르렀다
괴고리깃다듬고호접펼펼섯겨난다
으히야거문고률골너라춘흥겨위

The willow catkin bears the vernal blush of summer's dawn
When winter's night is done;
The oriole, who preens herself aloft on swaying bough,
Is summer's harbinger;
The butterfly, with noiseless *ful-ful* of her pulsing wing,
Marks off the summer hour.
Quick, boy, thy zither! Do its strings accord? 'Tis well.
Strike up! *I must have song.*

The Korean is your true lover of spring-time. The harshness of his winter is mitigated by no glowing hearth and cozy chimney corner, such as make the howling blast outside a pleasure to you. Winter means to him a dungeon, twelve by eight, dark, dirty, poisonous. Spring means to him emancipation, breathing space, pure pleasure—animal pleasure, if you will—but the very voluptuousness of Spring affects him to the finger-tips and makes his senses "stir with poetry as leaves with summer wind." It shows the imperiousness of music in his nature—"I *must* have song." No surer would the skylark burst with melody than he. In some respects the Korean is nearer nature's heart than we give him credit for. He takes his draughts of nature from the living spring. We get much of ours from the illustrated journals. Take for instance any of those beautiful winter forest pictures. Have you ever compared them with the original? Have you ever learned the delight of sitting in the midst of a snow-laden forest in mid-winter in utter silence? The Korean has.

Another branch of Korean classical music deals with convivial songs. This does not sound classical, but then if Hogarth's paintings are classical surely a convivial song may be.

Here is one taken at random, and while it is a drinking song it is the saddest I ever met.

술먹지마자하고 링세 를지엇더니
술보교안주보니 링세가히스로다
으 헤 야청념 이어티민니저건너힝화촌

I

'Twas years ago that Kim and I
Struck hands and swore, however dry
The lip might be or sad the heart,
The merry wine should have no part
In mitigating sorrow's blow
Or quenching thirst. Twas long ago.

II

And now I've reached the flood-tide mark
Of life; the ebb begins, and dark
The future lowers. The tide of wine
Will never ebb. 'Twill aye be mine
To mourn the desecrated fane
Where that lost pledge of youth lies slain.

III

Nay, nay, begone! The jocund bowl
Again shall bolster up my soul
Against itself. What, good-man, hold!
Canst tell me where red wine is sold?
Nay, just beyond that peach tree there?
Good luck be thine, I'll thither fare.

We have here first the memory of the lost possibility of youth, then the realization of to-day's slavery and, lastly, the mad rush for that which will bring forgetfulness. Not an exclusively Korean picture, surely.

But I must leave the classical style and venture within the precincts of the popular. And here I must tread carefully, for every word has two meanings and one needs Korean wooden shoes to keep out of the mire.

The first and most conspicuous of this class is that popular ditty of seven hundred and eighty-two verses, more or less, which goes under the euphonious title of A-ra-rüng. To the average Korean this one song holds the same place in music that rice does in his food—all else is mere appendage. You

hear it everywhere and at all times. It stands in the same relation to the Korean of to-day that "Ta-ra-ra boom-di-ay" did to us some five years ago. But the *furore* not being so great, the run is longer. To my personal knowledge this piece has had a run of three thousand five hundred and twenty odd nights and is said to have captured the public fancy about the year 1893. Its "positively last appearance" is apparently as far off as ever. I would not have anyone suppose that the above figures accurately represent the number of verses for they are numberless. In fact, this tune is made to do duty for countless improvisations in which the Korean is an adept. The chorus however is invariable and runs as follows:—

아 르 랑 아 르 랑 아 라 리 오
아 르 랑 엘 스 빠 씩 어 라

License is allowed in substituting, for the last word, **다나간다** or some other equally pregnant phrase.

While in America I was asked to translate this chorus and answered that the meaning was the same as is contained in the opening words of that English classic which begins—

"Hei didle didle."

I have asked many Koreans to give me the exact significance of the words, but have always met with the same incredulous smile. If any response was elicited it was of so vague a character as to be unintelligible. One man came very close to me and whispered that the **아르**, being the beginning of the Korean word for Russia, was prophetic of the influence of that empire on the destiny of the nation! Another said that the characters were the Korean transliteration of certain Chinese characters which apparently mean "I love my husband, I love my husband, yes, I love you, I love my husband," and the line finishes with "Good! Let us launch the festive boat." This refers to the Korean custom of feasting in boats on the river, a favorite form of entertainment with them, but dangerous, I should judge, for people of highly convivial tastes.

The verses which are sung in connection with this chorus range through the whole field of legend, folk lore, lullabys, drinking songs, domestic life, travel and love. To the Korean they are lyric, didactic and epic all rolled into one. They are at once Mother Goose and Byron, Uncle Remus and Words-worth. Here is a very weak attempt to score it. I have left out the trills and quavers, but if you give one or two to each note you will not go wrong.

A - ra - rung a - ra - rung a - ra - ri - o a - ra - rung

öl - - sa pai ddi - ö - ra. Mun-gyung sai-chai pak-tala-n

mu hong-do-kai pang-maing-i ta na - kan - da

Here we have the chorus first and then the following:-

On Sai Jai's slope in Mun-gyung town
We hew the *pak tal namu* down
To make the smooth and polished clubs
With which the washerwoman drubs.
Her masters clothes.

And by a swift turn of thought we have an Amazonian stanza:-

I cannot from my good-man part.
To say good-bye will break my heart.
See here, I have him by the wrist.
However he may turn and twist
I won't let go.

And again a quick forsaking of the realm of the practical and a dash into Titania land:-

I asked the spotted butterfly
To take me on his wing and fly
To yonder mountain's breezy side.
The trixy tiger moth I'll ride
As home I come.

And finally a sentiment which is all too true to Korean life.

The good-man lingers long away.
My heart is sad. I fear—but nay,
His promise, sure, will hold him fast.
Though long I wait, he'll come at last.
Back ! fruitless tears.

This is all sad doggerel when put into English. The Korean flavor is gone, the aroma dissipated ; but you can see, from

them, some of the lines along which the Korean fancy sports itself; and if we compare it with much of our own popular music we see that human nature is the same and the same feelings find expression, though clad in different garb.

The following is a sample of the intermediate style. It does not rank with the *Si Jo* but is much in advance of the *Ha ch'i*.

Handwritten musical score for Korean intermediate style music, featuring five staves of music with lyrics written below each staff. The score is in common time, key signature of one sharp, and includes various rests and dynamic markings like 'ff' (fortissimo).

Staff 1:

pa - ram - i pun - da pa - ram - - - i

Staff 2:

pun - - - da Yön - - P'yung . . .

Staff 3:

puu - - da, él - wha kal-pa-ram pun - - - da.

Staff 4:

é - ya é - ya é - - - - ya é - -

Staff 5:

- - - - - ya é - - - -

Staff 6:

- - - - ya é - roa kal-pa-ram pun - - da.

We fain would put this in the category of yachting songs; but it would be an insult to the yacht to compare it with the square-ended craft which pass for boats in Korean waters. It consists mainly of the nautical "heigh-o," for which Koreans substitute "é-ya." This, together with the Korean "The wind blows free," forms the bulk of the song; but a little local coloring is thrown in by the reference to the "Yön-pyüng pa-da," a particularly nasty stretch of water off the coast of Whang Ha province. This matter of local coloring is characteristic of Korean songs. They seldom speak of the "lofty mountain," the "shady dell," the "breezy upland" or the "wind-swept sea" without telling what particular mountain, dell, upland or sea is referred to. At first thought this would seem to detract from the poetic quality of the song by introducing geographical details which we of the west prefer to leave to the imagination; but on the other hand it seems to me to be the very charm of Korean music. In the first place, these names are euphonious and easily lend themselves to the uses of music. In the second place, Koreans as a people are remarkably well acquainted with the details of their country's geography. Every Korean has been at some time a traveler, and the local references are such as can appeal to him personally. Again, the names themselves are highly poetic—as Pák Tu, "The White Headed;" Kang Wha, "The Glory of the River;" Nak Wha, "The Fall of the Flowers;" Sá Jä, "The Bird Pass;" Song Do, "The Pine Tree Capital;" and many others which from a poetic point of view compare favorably with our "Mauch Chunk," "Devil's Dike," "Pike's Peak," "Pilot Knob," "Magillicuddy Reeks" or "Rotten Row." The last, to be sure, is a striking case of alliteration but it would take Shakespearian genius to make poetry with them.

HOMER B. HULBERT.

RULES FOR CHOOSING A NAME.

IN choosing a name **관명** certain couplets are consulted, of which the following is a translation. Certain combinations are fortunate, others unfortunate and others again neither the one nor the other. In consulting the tables the strokes of the character are counted and eights or multiples of eight are discarded. The even number eight however is counted, as will be seen below. Take for instance the name Syou Pok 寿福. Syou contains fourteen strokes; discarding eight we have six remaining. Pok contains also fourteen strokes and discarding eight we have also six remaining. 6—6 is then referred to.

There are eleven different grades of luck, viz:—

1 Superior Superior or Doubly Superior. This is the best.	5 Small Luck.
The others follow in order from good to bad.	6 Luck. 7 Even Even or Doubly Even. 8 Even.
2 Medium Superior.	9 Evil.
3 Superior.	10 Small Evil.
4 Great Luck.	11 Great Evil.

It is extremely difficult to translate Chinese verse and that the following is defective from a literary point of view I am well aware, but I have tried to make the translation as literal as possible, as the couplets are only interesting as carrying us back to Europe, not very many centuries ago and not because they possess any literary merit.

1—1 Superior.

In the beginning are seen riches and honour
In the end prosperity will be difficult.

1—2 Great Luck.

In spring an old tree will be met,
Which in the end will bear Catalpa flowers.

1—3 Luck.

Heaven's eyes will open wide with Joy
And brightness; bravery and generosity passing by.

1—4 Even.

At this time wooden horses I will be moving,
Which in the end will make one's joy complete.

1—5 Evil.

The body will be driven from a Palace
And flowers will fall in an empty room.

1—6 Evil.

The heart can never be released from trouble;
Of quarrels and law suits there will be no end

1—7 Even Even.

A quiet house deep in the mountain side,
With danger lying far above one's home.

1—8 Evil.

In spring the sunshine will be seen and followed,
But in the end the wind will drive off brightness

2—1 Small Luck.

In the midst of darkness, wearing cap and gown,
Seeking for one's self a name of profit.

2—2 Small Luck.

The green jade stones will tinkle
And boats will face the river terrace.

2—3 Evil.

At twenty years of age there will be brightness
Which will be like the shaking of the wind.²

2—4 Even.

A peaceful body guards the righteous way
But terrors will be raised by Autumn winds.

2—5 Evil Evil.

A sleeping crane alone will start and cry
And daily only feed on rice and gruel.

2—6 Evil.

The tree which first was whole will now be broken
And frost will then be seen upon the branches.

2—7 Luck.

The king who lives will love you deeply;
Rewards and virtues don't exist in pairs.

2—8 Evil.

Imperfect lips and stammering tongue,
The left leg bent, the right one lame

3—1 Luck.

Days repeated and month changed;
Long life and virtue will surely be united.

3—2 Small Evil.

Fire and water cannot unite,
The depth of the blood will be like dust.

3—3 Even.

Quiet waves will know no peace;
Troublous months will in themselves cause labour.

3—4 Luck.

Brightened bamboo will be seen in spring time

- And perfumed lilies blossom in the winter.
- 3—5** Medium Superior.
Sharp of wit and a clever scholar
The clouds and winds reflect the brightness.
- 3—6** Evil.
A thousand years of lameness:
And to the end the body can't recover.
- 3—7** Even.
At twenty years of age there will be brightness
The wind and cloud reflecting back the sunshine.
- 3—8** Superior Superior.
First on the Golden Tablet (3)
And last an over-plus of joy.
- 4—1** Luck.
Winds and clouds will come in Autumn
And shady valleys will be warm.
- 4—2** Even.
Subsistence will be had at Yamen gates.
With labor on the hill tops you must bend.
- 4—3** Great Luck.
With golden sound you once will be delighted;
When thunder comes the body will be raised.
- 4—4** Evil.
Goods will be had in plenty but no merit.
Nor to the end can there be much enjoyment.
- 4—5** Even Even.
A noble guest himself will entertain
And with much leisure time the days will pass.
- 4—6** Luck.
Your clothes will trail for a thousand li
And you yourself will hear benevolent sounds.
- 4—7** Evil.
Five spirits will fill the groves
And stamp your pupils' graves.
- 4—8** Luck.
Ability will leap and beauty come
And joys repeated will arise and flourish.
- 5—1** Great Evil.
Turned-in lips and irregular teeth,
A thousand hatreds will not be hate. (4)
- 5—2** Small Evil.
Although one's deeds and actions will be great
Yet three months in a lonely place one rests.

5—3 Luck.

Flutes and harps are pure and fragrant;
A single house will quarrel in the spring.

5—4 Small Evil.

The gate will be a thousand li from home,
First only following shadows, lastly resting

5—5 Even.

Delightful deeds will not be far away
Bright things will come which afterwards are high.

5—6 Great Evil.

Falling flowers can not be found
For crazy winds will cause the flowers to fall.

5—7 Great Evil.

The left knee will be broken;
The right eye will be blinded.

5—8 Great Luck.

A staff of dignity will reach a thousand li
And benevolent sounds are heard in the four seas.

6—1 Great Luck.

Dry wood will be glorified;
For a thousand li the light will shine.

6—2 Great Luck.

Warm winds will blow in the verandah;
Sons and grand-sons will ever be in office.

6—3 Great Luck.

The king is seen, his royal person aided.
Large streams must have their boats and masts.

6—4 Even.

In getting well much strength will be expended,
For long life and virtues truly have a limit.

6—5 Even Even.

A peaceful body always well nurtured
If wind and dust do not encroach upon it.

6—6 Great Evil.

Evils and obstructions will be serious;
Righteous spirits frightened much and scattered.

6—7 Great Evil.

There are fish but they have no scales;
There are trees but they have no leaves.

6—8 Great Luck.

A purple village (5) and perfumed clothing;
The Emperor's benefits themselves will be obtained.

7—1 Luck.

An old dragon will reach as far as the clouds

- And square staves placed in front of food.
7—2 Great Evil.
 In going forth from home no sounds are made
 And by the river's side, plenteous tears will fall.
7—3 Evil.
 In spring is seen no greenness
 And bright umbrellas meet no storm.
7—4 Even Even.
 By balances you once are measured,
 But found irresolute as the mountain moon 6.
7—5 Great Evil.
 In the body are fistulous openings
 And on the wall a hat wearing bandit 7.
7—6 Even Even.
 Gold and pearls will lie between the eye-brows
 And peddlars' wares displayed in empty rooms.
7—7 Great Evil.
 Late in the morning cinnamon trees are broken
 And the whirlwind causes what remains to fall.
7—8 Even Even.
 Once the thorny knife enters
 How can long life and virtues exist?
8—1 Great Luck.
 A name will be high on the Cinnamon tablet 8
 And a scholar will arise in the pupil village.
8—2 Luck.
 The Phoenix's young in the Unicorn's Palace
 Clothed with the light of the sun and moon.
8—3 Even Even.
 On the hills and by the rivers terraces will arise
 But the heart itself will go on and on until it reaches the forests.
8—4 Great Evil.
 Here and there, South and North;
 In late years contracting an illness.
8—5 Great Luck.
 The name of a man will be spread abroad :
 A virtuous way and a great scholar.

NOTES. 1. The moving of wooden horses is strange and wonderful but yet good. 2. *I.e.*, unstable as the wind. 3. This refers to the examinations. 4. *I.e.*, a thousand hatreds will be as naught compared to the hate which you will feel. 5. This refers to examinations. 6. *I.e.*, going hither and thither 7. A bandit who wears a hat is a very great thief indeed. 8. *I.e.*, the tablet in the examination hall.

L.

THE MAGIC CAT;
OR,
RUBBING THE FUR THE RIGHT WAY.

FIVE hundred years ago, so say the annals, there lived a man by the name of Whang Whew. He was very great and very good, and even more wise than he was great and good. From his early youth he was a famous student, and knew everything that a Korean ever knew or could know—"and even a little more," said his neighbors with bated breath. One day the king heard of Whang's fame for learning and sent for him and found him so wise that he immediately made him a high officer. Of course it was not easy for a young man to discharge the duties which fell to Whang. But he did so well that everything the king entrusted to him prospered greatly, and he rose higher and higher in rank. Now while Mr. Whang was a great nobleman, he was not like the other nobles in one striking particular—while they grew rich in office he was always so poor he often had no supper to eat—so the annals say. After he got married his wife and three daughters looked after him, but even then they did not grow rich, for Mr. Whang gave all his money to the poor. He fed and clothed everyone in want who came to him, whether they were friends or strangers, so that all over Korea he was known as Whang the Saint. Finally he became a great minister of state to the last king of the last dynasty.

This king was very weak and wicked and lost his throne. The King Tai-jo, the great ancestor of the present good king of Korea, became king and reigned in Seoul. He had much trouble, for many of the old nobles under the former king refused to hold office under him, and for many years he and his sons were unable to win their allegiance. But the great minister Whang knew that the time had come for a new dynasty, and he welcomed King Tai-jo and gladly accepted office under him. At this time the new king had a most difficult affair of state to accomplish, in which the fate of his dynasty was involved. Though he was

king, there was so much opposition at home that he felt that he must secure the friendship and permission of China if he would overcome the opposition. But who could go to China and lead the Ming emperor to recognise him. He could not go himself, and he could not trust his sons with so important a message, so he decided to send Minister Whang, feeling sure he would be successful. And Whang agreed to go.

Great Minister Whang was always so busy either with affairs of state or helping the poor or poring over magic books that he never had any time to provide for his household. His wife had died by this time and his three daughters were young ladies, but they were all so poor that they never had more than one dress, and when the clothes of one got soiled the other two washed them for her. The journey was a long one to Nanking and, as ambassador, Whang said he would be gone three years. This saying filled the young ladies with great anxiety, for they did not know who would provide for them in their father's absence. Still they thought he would think of it and see to it before he left; but the day of his departure drew near, and the rice in store grew less and less, until on the day he was to start less than a bag was left. Then they asked him what they should do when the rice was gone. Now one of the inseparable companions of Minister Whang was a small black cat with a white spot on its throat and a white tip to its tail. Whenever he would study his magic books, pussy would lie on the floor opposite her master and purr and purr and blink her eyes at the light. But she was a funny cat, for she never was caught sleeping. Well, when his daughters asked him what they should do when the rice was all gone (*öp-so*), he gave them pussy and said, "Rub pussy's fur this way,"—and he showed them how. So telling them to *chal ikera* (be well), he got into his chair and went away.

Of course they soon ate up all the rice and were at a loss what to do; but having a few things in the house they could sell they sold them and by this means managed to live. But finally they had nothing more to sell, and being in want were in despair. One recalled their father's strange remark that when the rice gave out they were "to rub pussy's fur this way." Supposing it to be one of their father's dark riddles (for he often told them wonderful riddles) they spent a whole day trying to discover some hidden direction in it indicating to whom they could send for rice, but they were unable to solve the riddle. And all the day until setting sun, pussy lay in the *an-bang* (inner room) purring and purring and blinking and blinking and sometimes uttering the funny little me-ow of Korean cats, as much as to say, "If I

knew how to talk in your language I would tell you the riddle." So evening came and it was supper time, and they were sitting on the floor very hungry and very sad because they had no supper, when pussy came and jumped into the lap of one of the young ladies. Taking pussy in her hand she said, "Wasn't this the way father said to rub pussy's fur?" and she began to rub in just the right way, when, lo and behold! as she rubbed, rice, fine, white, whole and perfect, already cleaned and ready for cooking, beautiful kernels of rice, were rubbed out of pussy's fur. And the more she rubbed the greater the quantity and the finer the quality the rice that came from pussy's back. Then they knew the meaning of their father's riddle, and they had a great laugh for not having guessed it sooner. So they had a good supper out of the pussy rice, and for the next two years, or until their father's return, they daily rubbed pussy and got all the rice they needed. Then they sold enough to buy back the things they had pawned, and also to provide themselves with clothing and firewood and the other things they needed. And thus the magic cat of Minister Whang took care of his daughters until the day he returned from Nanking in triumph, having accomplished the mission on which King Tai-jo had sent him. Then pussy stopped giving rice and returned to her purring and blinking in her master's *sarang*.

GEO. HEBER JONES.

WOMAN'S WORK IN KOREA.

THE history of woman's work in the Presbyterian Mission during the past ten years has been that of beginnings. We have been preparing the ground and laying foundations, and the few fruits to which we can point represent in no way the results of the work that God has done and is doing by us. As we review the past we see mistakes and errors, steps taken wrongly and sadly retraced, but over all God's continued blessing and a slow but sure and steady growth, a great increase of interest on all sides, a good foundation laid and a band of earnest, strong-hearted young missionaries, some of whom, with the language now ready for effective work, are stepping forth to the rescue of their Korean sisters. We see not a few native Christian homes where Korean mothers are teaching their little ones to pray and sing "Jesus Loves Me." We see band of bright little girls gathered in a healthful, happy school, in a locality where they are as a city set upon a hill, being taught to be useful practical Christian women. We see that women's gospel meetings and Bible classes are being held not only in Seoul but in various places in the country as well; and we see great numbers of women receiving medical aid, and with it the Word of God, from three and, in a short time we hope to say four, dispensaries, in this city as well as one in Fusan. Not the least among the blessings granted by our gracious Master, has been the unity and sincere affection which marked our relation with the devoted women of our sister mission, and may God grant that the past in this respect at least may cast a long shadow into the future.

But the lines of our influence include more than schools, hospitals and Bible classes. Innumerable women are received into our homes as sight-seers. Nor is it the least difficult part of a labor of love, for a busy housekeeper to drop everything, from the bread to the baby, and, in season and out of season, be ready to speak a word to these ubiquitous visitors. To these women the truths of the gospel are carefully stated and many of them carry away tracts and leaflets.

Nor is this all. Constant, faithful visitation is being made to

the homes, more and more of which are opening to us; frequent trips have been made to the river villages and for nearly a hundred miles into the country in different directions. One of our ladies has carried the gospel across the peninsula to Wonsan: one south to Chun Choo and one north to the Chinese border in We Ju, and we like to think that thus in the form of the cross has the story of The Cross been carried.

Ten years ago it was thought hardly safe for ladies to enter Korea as missionaries, and seven years ago the writer's life was threatened on the street and her chair-bearers told they should die—if they carried her to the hospital, so that it was necessary to go there on horse-back for a day or two. This year the gospel was preached to the Queen (would God it had been done oftener and more persistently!) and Her Majesty thanked us for the good work we were doing for the Korean women and girls.

We believe the first woman converted in Korea was one who died at the hospital in the very early days. Told by Dr. Allen of a bright world beyond, free from sickness and sorrow, she died with smiles of joy, exclaiming, "For me, for me!" Dr. Allen and Dr. Heron treated many women at the hospital and many came to their homes. Mrs. Heron after a while received

class of women twice a week, several of whom were among the first members of our church baptized in 1888. Some of these are still with us, some have fallen asleep, while one has found that she was not of us.

Miss Ellers, the first woman physician in Korea, arrived in 1886. She saw large numbers of patients at the Hospital and won high favor at the Palace. Within a year she became Mrs. Bunker and the writer was sent to take her place. One year after her arrival, the first trip into the country made by a foreign woman was taken, going as far as We Ju. Thousands of Korean women were seen, books and medicines were widely distributed. With a picture book and a small moiety of the language an effort was made to tell the women the story of a Saviour. This at Song Do, Whang Ju, Pyeng Yang, An Ju, Kang Gay, We Ju and many smaller places. Miss Hayden arrived in 1888 and took charge of the little girl whom Mrs. Bunker had been teaching as the first pupil in the girls' school (she is now, by the way, a dear little Christian mother). On my return from We Ju another Bible class was started. From this nucleus a regular Sunday service was opened and the meetings were taken in charge later by Mrs. Gifford who has kept them up ever since.

When sickness deprived the mission of a woman physician

in 1890, Dr. Heron and later Dr. Vinton — followed again by Dr. Avison — received and treated thousands of women.

Mrs. Heron, some time after the death of her husband, instituted a Saturday sewing and Bible class, and somewhat later a series of regular weekly visits among Korean ladies. Miss Doty arrived in 1890 and joined Mrs. Gifford in the care of the school. Mrs. Baird came in February, 1891, Mrs. Vinton in 1891, and in quick succession were followed by Mrs. Dr. Brown, Mrs. Moore, Miss Arbuckle, Miss Strong, Mrs. Swallen, Mrs. Miller; and also by the ladies of the Southern Presbyterian Mission, Mrs. Reynolds, Mrs. Junkin, Miss Davis and Miss Tate. Our own mission was reinforced later by Mrs. Avison, who arrived here in 1893, Mrs. Irvin, Mrs. Lee and her mother, Mrs. Webb; the following year and last year we greeted Miss Dr. Whiting and Miss Jacobson. The latest reinforcements to the Southern Presbyterian Mission are Mrs. Drew and Mrs. Bell.

The first lady of the Australian Presbyterian Mission, was Miss Davis, who arrived in 1889 and, on the death of her devoted brother, returned to Australia in 1890. The Australian ladies, Miss J. Perry, Miss Menzies and Miss Moore, now in Korea, have been in Fusen three years and have gathered a promising little school of twelve pupils, are holding three Sabbath and several weekly services for women and girls. They also have a native Bible woman who takes quite extended country trips and visits the women of the villages. Mr. and Mrs. Baird left Seoul in the fall of 1891 and were joined a year later by Dr. and Mrs. Brown. In 1892, Mrs. Gale left the Seoul station for Wonsan, followed, in 1894, by Mrs. Swallen. Miss Arbuckle was moved in 1895 from the school work to which she had at first been appointed and placed at the Government Hospital. Miss Strong was also obliged to leave the school, on account of sickness, leaving Miss Doty alone with Korean assistants. The school in the meanwhile has been moved to a most desirable location in Yun Mot Kohl and domiciled in a commodious building in the center of a thickly settled district. Mrs. Gifford for a long time was the only woman in our mission able to do systematic woman's work. The arrival of the single ladies of our own and of the Southern Presbyterian Mission was a much needed reinforcement. Miss Davis for over a year has been reaching great numbers of women at In Sung Putchai, and Miss Tate has lent her welcome and most efficient aid at hospitals and women's meetings, and for over a year has been conducting women's meetings at Yak Kuin. She also made a long trip to the south, carried the gospel to hundreds of women

there and last month left Seoul to make Chun Chu her permanent field of labor.

The number of women attending these various meetings is large and steadily increasing. The same may be said of the meetings held at other places.

We are seeking by these varied agencies to "sow beside all waters." Often, alas! only weakly and half-heartedly the seed has been sown, and is now germinating out of sight to bring forth in the next decade a glorious harvest; but like little children we cannot wait, we want to dig up our seeds, count them and see if they are growing. Let us rather trust the Lord and calmly abide the sure result. I believe and am sure it is the ambition of us all to seek to establish the true knowledge and pure worship and faith of the one true God and of His Son our blessed Saviour. We are not as eager to see a large number of women entered on our rolls as to be sure that the gospel in purity and simplicity is being spread far and wide. God alone can bless His word; we alone in the mystery of His will can publish it. He can and must gather in the fruits, we only sow the seed. His book is the only reliable church roll of members, but He will require from us an account of how we have published His call. Ah! how poor, how small our work appears, as we look it over on the human side. How full of mercy and grace on the divine side. In this alone we take heart for the future, "Looking unto Jesus."

LILLIAS H. UNDERWOOD.

UP THE HAN RIVER.

IN the winter of 1894, Korea was favored with a visit by one known equally for her interest in Missions and for her perseverance in traveling "Unbeaten Tracks"—Mrs. ISABELLA BIRD BISHOP. Preparations were soon under way for a trip to the interior, but a trustworthy Korean, able to act as interpreter and companion, could not be secured. Desirous of an opportunity of trying his newly acquired Korean on those uninitiated into the mysteries of our foreign brogue, not to speak of the desire of seeing something of the interior of Korea, the writer cheerfully assented to the proposition to accompany Mrs. Bishop in a trip up both branches of the Han, then to the Diamond Mountains and from there on to Wonsan.

We left Seoul on the 14th of April, and were soon at the small village of Han Kang. Here a curious crowd was awaiting our arrival, and from among them appeared our Korean cook who announced with a broad smile that the boat was too small. And indeed it seemed so as we crawled in between the low thatch and our boxes on the deck. The craft was thirty feet long and six wide in the center. The boatmen required a space seven feet long, next to which was the kitchen, four by four—used at night by the boatmen for sleeping-room. Next was Mrs. Bishop's room, ten by six, in which with the skill of an experienced traveller were stored away three or four boxes, a chair and a bed. Our room came next, and three of us, Che On I, a Korean servant, Andrew, a Chinese attaché of Mrs. Bishop, and I, had seven feet by four for our use.

We spent a day and a half circling around the north and east of Nam Han, and then entered the mountains, which at this time blushed with rhododendrons. The scenery along the river is beautiful. Small ravines run up from the banks, and in each of these is nestled a little village with its blossoming fruit-trees and green fields.

One of the oarsmen wore two suits of clothing, one cotton padded, the other the usual light summer suit. As the sun approached the zenith, he quietly shed—snake-like—the outer suit, and with that disregard for the right of others, which is not limited to the Orient, calmly stowed it away on the thatch over my room. After spending several sleepless nights troubled with a peculiar and apparently unaccountable rash, I noticed one morning an interesting migration going on from the oarsman's

clothes down the thatch in the direction of my bed. It reminded me of the way the busy ants follow their trails over the sand, but it was all in one direction and explained the peculiar rash that had been troubling me. That day I, like Samson, my thousands slew, dropping them into the river and watching their struggles with, I fear, savage glee.

On April 16th we reached the forks of the Han. Here the larger but slower river from the south-east meets the smaller but more rapid stream from the north. In the forks is a lofty wooded hill, which at high water becomes an island. On the left as you ascend is a high steep rock, studded with trees, an admirable place for a summer residence, but no doubt pre-empted by the dead.

On April 19th we passed the quarries from which is obtained the wonderfully pure white clay which is used in the government pottery. We next came to one of the usual stretches of bottom lands found along the Han. We measured the rich loam of the broad valley and found it to be five and a half feet thick. Mrs Bishop pronounced it as fine farming land as she had ever seen, but it was poorly cultivated. The banks are not protected, the Koreans sowing their grain on the slopes.

Opposite this fertile valley we saw the town of Yō Ju, noted in Korea as the birth-place of the late queen. The large pavilions attract attention. Here the river expands into a lake 440 feet wide with a bottom of pure white sand. We landed and were soon surrounded by a large crowd. The quarters of the magistrate, tho beautifully situated and inclosing one of the pavilions, were in a state of wreck. Near by is an exceedingly handsomely built and prettily painted pavilion for the use of the king in case he should decide to visit the birth-place of his queen.

It is stated, but with what truth I will not attempt to decide, that there are a number of gentlemen of high rank living in Yō Ju, and that when a magistrate was appointed to this place, one of lower rank was sent to whom "low talk" was used and the poor man, unable to resent the insult, had no recourse left but to return to the capital, leaving the duties of his office to be performed, and the spoils to be gathered, by these worthies. This, however, in the times before the reform era.

From Yō Ju we poled and rowed across and up the quiet stretch of blue water till we sighted two small pagodas on a rocky promontory, the site of the Yō Ju monastery. The pagodas were of solid brick and stone and but fifteen feet high. We found nothing of interest here aside from an old bell surrounded by an entanglement of dragons. The bell was said to have been cast 500 years ago in the Chung Chong province.

The scenery along the river is varied by bluffs of what seemed to be half-marbleized limestone, such as is used for paving in western cities. When struck it gave a sound not unlike that of metal. These bluffs present the appearance of broken columns and on the columns and in the crevices grow brown mosses, small pines and azalias, giving a pleasing effect in dark gray, brown and green, all softened by a gentle haze.

The villages and towns along the river are about a mile apart; up each valley are several villages, so the population must be very large. The villages on the immediate river bank number 178 by actual count.

Eight days out, we passed a level plain in the bend of the river and found in its center a large pagoda of solid stone. On being asked about it, several men replied: "When Korea was surveyed, so long ago that nobody knows when, this was found to be the center and so it is called the half-way place." I suspect there was a monastery there at one time as we found similar remains at other places.

Many a hard pull we had up the rapids, two boatmen, Che On I, Andrew and I, using all our strength and then failing. Sometimes the rope snapped and the boat went flying to the foot of the rapids.

During the first part of the journey ducks were abundant, tho the season was late. Further up pheasants made the narrowing valleys resound with their calls.

Chung Pung, a pretentious town, boasts a gate facing Seoul, and in connection with the magistrate's quarters is a pavilion or temple with large bars of wood across. A high white chair, probably to hold the ancestral tablets, was at the back. In front of the chair was a table with candlesticks on it. Floor, table and all were covered with the dust of a year at least, tho we were assured this was used for offering sacrifices and prayers on behalf of the king.

On the wall behind the chair, on the end walls and on the beams were the finest paintings I have seen in Korea. On each end wall was a group of five or six noblemen, wearing the winged palace caps, each man with a piece of paper in his hand, bending forward toward the chair and listening intently. Sunset scenes were on the back wall. At the side of this pavilion was another handsome building among the trees overhanging the high bank of the river, commanding a splendid view of the river, valley and mountains beyond.

While sitting on the boat in the evening we talked to the people gathered around us and gave them a few tracts. After dark two servants from the magistrate brought a letter

from him saying here were two of our holy books. He had evidently found them in the hands of his attendants and determined to see that they were returned to our boat. So he said further: "Please give my servants a receipt for them." The books were received, the receipt given; but the curiosity of the men was aroused and they asked if they might not have one of the books back again, which request was not denied them.

On April 30th we reached Tan Yang, and entered a more mountainous country. A day from Tan Yang we passed the prettiest part of the valley at To Tum. Here, in a limestone cliff, we found a cave which we explored for some 300 feet, but had to return for lack of light. Coming back, near the mouth of the cave, we ascended a ladder of rocks, cemented together with lime, to an upper gallery, but had to leave this unexplored for the same reason.

The river and mountain scenery of To Tum, Mrs. Bishop declared to be some of the prettiest she had ever seen. The village itself is charmingly situated on a slope of green, rising by the side of a gray cliff from the water's edge. In the deep water in front of the village stand three rugged masses of limestone rising thirty and forty feet from the water.

Down the hill back of the village is a wide stretch of level valley, all cultivated, extending several miles up the little stream and then winding out of view behind the mountains. The view from this place down the river on one side and up the little stream on the other exceeds anything I have yet seen in Korea. Just above the village, rising 200 feet from the water, is a natural bridge of limestone, thro which a bank of green slopes up to the hill top behind, with here and there an *arbor vitae* in the clefts of the rocks. The bridge itself is about thirty feet in the span and twelve feet wide. Directly under the bridge in one of the buttresses is a cave into which we climbed some twenty feet. The steeply ascending floor is one series of limestone basins, built up by the lime-charged water, each basin being a foot or two in diameter and one foot deep.

Above To Tum the river narrows very rapidly, and the rapids are so filled with rocks that we came to the head of low-water navigation just below Yang Chun, about 135 miles from Seoul and 780 feet above the level of the sea.

The only object of interest at Yang Chun is an ancient fortress on the summit of a hill below the town. After half an hour's very steep climb I reached the wall and entered thro a fallen portion of it. The wall is twenty-five feet high on the outside, twelve feet thick, from one to twelve feet high on the inside and 2500 feet long, surrounding the mountain top. It

is well built of flat slabs of soft stone. There are two gates opening on to an almost direct descent of some twenty feet and approached by narrow paths along the wall. No plaster or earth is apparent in the wall, the work being simply but efficiently done. No one could tell me when it was built, but it must have been long before Nam Han or Puk Han, judging from the primitive masonry. A mass of loose rock on the summit of the mountain deserves investigation.

The next day we started down the river, riding on the breast of a flood. We went down midstream and more than once were in danger of, and in fact did receive, an involuntary bath by the waves dashing in over the side of the boat. The boat sometimes turned in the stream, but with their usual skill the boatmen righted it amid the foam and billows at the foot of the rapids. In six days we were again at the forks of the river, making the down trip in less than half the time it took us to go up, tho we spent much time stopping to exchange money.

At the forks we turned up the north branch and found it quite different from the stream we had left. The south branch, in its lower part, flows thro a broad valley of loam, while the north branch is hilly to the water's edge. Almost all the lumber and fire-wood used along the river and in Seoul come down this stream, while the beans and rice come from the south branch.

Two days later we reached Kai Pyung, a beautiful little town as viewed from the river. It lies in the valley of a small stream and extends from half to three-quarters of a mile along the bottom of the foot hills of high mountains which lie far off in the background. On the foot hills are some very fertile fields of wheat and barley, with their lighter green varied by the darker green of several little groves, set down, as Mrs. Bishop said, just as a landscape gardener would place them in an English park. The side of the town towards the river is lined with trees, among them a stately spruce unutiliated by wood-gatherers. The whole situation of the town, from a distance, is pleasing.

Just below Chun Chon the river, after running parallel to a high ridge of quartz rocks, cuts thro it like a railroad, leaving steep cross-sections on either side and displaying a pure white floor of quartz in the bed of the river. The road winds up the right hand side between some immense fragments of quartz and the original mass. The view thro this gateway of the wide valley beyond is a refreshing contrast to the scenery just passed. Beyond Chun Chon the scenery is much less interesting, in fact growing rather monotonous, with low and rounded hills.

One thing that adds life and beauty to the river valley scenery is the cattle tethered on the banks. One is awakened

in the morning by the shouting and laughing of boys, the barking of dogs and the bellowing of calves, as all together race and romp to the river. The calves, at the ends of long tethers, wind around the boys and play "catcher" with their friends, the dogs; in the rear stand the sober oxen looking on in quiet disdain.

After six days of rowing, towing, poling and tugging we reached Wan Chon, a little village on the road to Wonsan, where the government keeps post-horses. These we tried to hire and succeeded by paying half as much again as is paid in Seoul, and then finished our boat trip, passing Nang Chun and reaching Ut Kiri seven miles below the limit of boat traffic at high water.

Just below Ut. Kiri we found some interesting *miryuks* or stone idols. These are natural pieces of stone worn into shapes by the river which a strong imagination might possibly, if it shut one eye and half opened the other, conceive to be human figures. The large one is somewhat double, resembling—to the same imagination—a person holding a baby. On either side are a number of little *miryuks*, supposed to be children, and from these resemblances, no doubt, has grown the belief that prayer to the stone idols brings about the coveted increase in the family of the petitioner. "And they set them up images and pillars in every high hill, and under every green tree." And again the reference to river stones is forcible. "Among the smooth stones of the stream is thy portion. They, are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering."

Returning to below Nang Chun, we took horses for the mountains. The first day it rained; the second, I learned that I could not ride on a pack as well as I thought I could. It was decided that I should lead. I walked during a thunder-shower and succeeded in keeping dry. After mounting we came to a gully, and my steed planted his fore feet in the six inches of muddy water and stopped there. For fear of sliding off over his head, I leaned well back and held on tight to the rear of the pack. The next minute, without any warning, the pony's head was up, his tail down, and he on the other side of the gully going on as unconcernedly as ever. But I—well I was nowhere for a moment, and the next moment I was, on my back in the above mentioned six inches of muddy water, holding my feet up to keep them dry and looking back to see if Mrs. Bishop's horse would step on and soil my shirt bosom. I might have turned a somersault and lit on my feet, but I was particularly cautioned before leaving home to be sure under all circumstances, to keep my feet dry.

Our road lay north thro Chang Tu market-place to So Nang Dang, where we left the Wonsan road for the Diamond Mountains. From here we traveled in a north-easterly direction over those extensive lava beds which seem to have filled up the valleys between here and Wonsan and down the east coast, forming fertile plateaus from fifty to one hundred feet above the streams. Along the streams the lava forms palisades in which the ordinary prismatic columns often appear, and in some places beds of igneous conglomerate are found. On the plateaus are rich beds of clay, probably the disintegrated granite washed down from the hills on either side, on to the lava in the valleys. These plateaus are comparatively little cultivated, probably because they cannot be formed into rice fields. Whoever teaches Korea the value of this level and well-drained farmland will add much to her material wealth.

Having arrived at the lower village of Mara Kei we asked for lodging and being told that the village was out of rice and beans, the grooms collared each his villager and marched him off to his house for a torch. It is or was Korean law, I believe, that if a village cannot entertain a cavalcade for the night it must conduct it safely to the next village. So through the woods we went, with flaming torches waved to and fro along our line to light the way and keep off any tiger that might be lurking in the darkness. We often heard of tigers along the route, but the story always began with "a year ago" except in one instance, and then it was doubtful whether it was the Korean or the tiger that stole the pig.

Mara Kei Pass is the chief obstacle on the way; being the bed of a torrent, it can be traveled by loaded ponies only in dry weather, and even then the little ponies climb by inserting their hoofs into the cracks of the rocks. Of course it was impossible to ride, tho Mrs. Bishop did succeed for a while. At the top of the pass we had an admirable view of the country over which we had come and of the land of promise towards which our faces were turned, the mountains looming up a long line of rocky cliffs projecting far above the pines that tried to cover their nakedness. Here on this summit, he who would become a priest finds his Rubicon and bids adieu to the world behind him by cutting off his top-knot. After descending the easy slope to the east, as we rode along the comparatively level road that afternoon, we caught frequent glimpses of the light of the setting sun reflected from the silvery peaks of the mountains. It was a bright and inviting scene to welcome the travelers.

F. S. MILLER.

EDITORIAL DEPARTMENT.**ON EDUCATION.**

TO readers of the *Chinese Recorder* not the least interesting feature of that well-edited paper is the Educational Department, conducted by Dr. John Fryer of the Kiangnan Arsenal, Shanghai, and the Rev. John C. Ferguson of Nanking. As is indicated in its title, this Department is concerned with all that pertains to education for the Chinese, but especially to Christian education. Its main features are abundant knowledge, sympathetic yet free treatment, a broad outlook and intense moral earnestness. It is a great advantage that its senior conductor is not, professionally at least, a missionary.

This perhaps frees him from theological bias;—it certainly relieves him from the danger of supposing that the end of all education is the native preacher—at any rate it leaves him in a position to take an interest in schools all over the country and with leisure and experience which enable him to give valuable assistance to teachers of all grades. We would not be understood as implying that missionary teachers generally regard the production of native pastors and preachers as the be-all and the end-all of their educational work, although from a pretty wide and prolonged acquaintance with schools and schoolmasters we believe such considerations often have far too great weight attached to them. But we do mean to assert that education *qua* education has never yet received its proper recognition in Chinese mission work and that we regard it as a most desirable circumstance that the gentleman who more than any other has the broad interests of education in charge is one whose practical work has lain so much along the lines of scientific teaching and bookmaking.

If we may here venture on a word of advice we would recommend Korean missionaries, especially those engaged in school work, to make a careful note of the paragraphs and articles which appear from time to time in the Department now under review.

They will find much that is of permanent value and something that is of absorbing interest to all who concern themselves about the origins of the great movements now on foot in the Far East.

In the January number of the *Recorder*, the Educational Department opens appropriately enough with an article entitled "The Educational Outlook for 1896." The writer regards "The educational prospect for the year on which we have just entered" as "by far the most encouraging and satisfactory that has appeared in the entire history of foreign intercourse with China." This is a strong statement; but equally strong statements have frequently been made, and almost as frequently have appeared to outsiders to have had little justification. But on this occasion, there are many justifying facts apparent "even to the meanest intellect." The recent war, with its crushing defeats by land and sea, its enormous indemnities and consequent forced loans; the humiliating experiences of foreign diplomacy; the shock of civil conflict in the north-west and many other events hastening the inevitable awakening; the growing dissatisfaction with national institutions, not alone military and naval equipments, but educational, ethical and religious, sometimes more implicit than explicit, yet none the less real; the increasing number of educational and literary clubs controlled by natives and the crowding of schools and colleges conducted by foreigners—these are all facts which justify the statement that the educational prospect for 1896 is "by far the most encouraging that has appeared in the entire history of foreign intercourse with China."

One note struck by "J. F." is of fundamental importance. "It is not difficult," he says, "to see that the greatest need of China is more a moral or spiritual than it is an intellectual regeneration." Most true; a fact which missionary educationalists have always held steadily in mind, but one which the general public is only too ready to forget.

In more general terms, Benjamin Kidd has told us in his *Social Evolution* that moral or spiritual regeneration is always the foundation fact. "Our progress, it must be remembered, is, over and above everything else, social progress. It is always tending to secure, in an increasing degree, the subordination of the present interests of the self-assertive individual to the future interests of society, his expanding intellect notwithstanding. The manner in which apparently this result is being attained in human society is by the slow evolution in the race of that type of individual character through which this subordination can be most effectively secured. This type appears to be that which would be described in popular language as 'the religious character.'" "The first thing

needed," says Principal Fairbairn of Mansfield College, Oxford; "The first thing needed is moral instruction and discipline * * * What is right, must I say it? What is good, must I do it? Then make the child conscious that the one thing man ought to have is the approval of a conscience God illuminates, and whose decision He ratifies; and the child will not be tempted to follow blind affection or run after empty love, and the nearer it comes to manhood the mightier morally, the greater and the better the man." Had either of these quotations been written with special reference to the East, its phraseology would probably have been somewhat different but its appropriateness could hardly have been greater. It is emphatically true of China, and of Korea as well, that its greatest need is moral and spiritual, that solid progress can only be made on such a basis, and that in large part that basis can only be established through the religious influence of the schoolroom and of the college. And in our view one of the greatest of all the many blessings God has given to these countries in recent years is that great army of educationalists whose aim and object is primarily moral and spiritual regeneration and secondarily instruction in all those arts and sciences which make a nation great and powerful.

Professor Isaac T. Headland, of the Peking University, has a note on "Educational Work in North China," of which we can only say we wish there had been more of it. It is by no means exhaustive; it merely hints at some very large and important questions, but it has that smack about it which shows that it is the outcome of practical experience. He begins by remarking that the effect of the late war has been to stimulate the desire for western knowledge. "China is in an educational ferment." "There has been more or less of a rush, as we might call it here, from the beginning of this year till the present, especially for English and the western sciences. We now have among our students graduates of almost all classes from the Hailin down, even including a nephew of the tutor of His Majesty." There are signs that a more serious purpose is growing up in the minds of the students. It is noted with satisfaction that the policy of the founders of the university is meeting with increased favour. "At one of our public meetings" one of the speakers remarked, "When the Peking University was opened I was opposed to the teaching of English; now I believe that Dr. Pilcher and his associates were inspired by a good Providence to provide an institution for the times which were to come, which times are now upon us." One sentence has a comparative interest for those readers of THE KOREAN REPOSITORY who remember Mr. Jas. Gale's "Few Words On Literature" in the November issue.

Says Professor Headland, "We expect to change somewhat the character of our curriculum, carrying our English more in the direction of literature and history, and less in the direction of mathematics and the sciences." "The Oriental mind," says Mr. Gale, "thinks * * * in figures, symbols, pictures. For this reason I believe that allegory and suggestive literature must have a special place for them. * * * Deductions; logic, proving that such and such is true; literature that would attempt to argue truth into the native, I should be inclined to mark as utterly worthless." His advice is "As far as possible keep out the mathematical." No one can say that mathematics and the sciences are worthless to the Chinaman, whatever they may be to the Korean, but it is a fair question whether our educational methods have not hitherto approximated too much to western requirements to the comparative neglect of eastern idiosyncrasies. It is surprising how much of our Christian literature is of the two-and-two-make-four order, and how largely the historical, the allegorical and the "al-lusive" elements have been ignored.

Prof. Headland is strong on the need for "good text-books which have been the out-growth of class-room work." Translation will not do; there must be adaptation. The difficulty is that few have the knowledge, fewer still the knowledge *and* experience of the class-room, necessary for the writing of such books. Still they must be got. It is matter for thankfulness that some excellent books already exist and that more than one experienced teacher is doing his best to provide others. We trust that many of our younger missionaries will address themselves to this task and that they will ponder well the words with which Professor Headland closes his note. "Our book-makers for schools must not only study the subject, but must know the character of the minds that are to be instructed, and their books must be growths not products, the result of a daily contact with students in our schools, and must contain a heart-throb in harmony with that of the boys who are to study them."

In thus inviting the attention of Korean missionaries to the work of the Educational Association of China—for that is really what we have been doing—one object has been to suggest what a great and fruitful work awaits the doing in the peninsula. It is scarcely too much to say that educational work has hardly been commenced here. The government has done something—as much perhaps as could be expected. Its English school has been in existence since 1886. The recent establishment of a department for the study of French and the contemplated opening of another for the study of the Russian language, proves that it is at least awake to political exigencies. The Methodist Episcopal Mission

has two or three schools in addition to the Pai Chai College; the Presbyterian Missions have two or three more, and the ladies' societies have two for girls. But there is a notable absence of anything like systematic effort. The country school has not been developed; secondary education is still embryonic, while, so far as we know—altho we readily confess ignorance, for no general statistics are available—higher education is nowhere. But with the appointment of a liberal and progressive Minister of Education, is it too much to hope and believe that we are about to witness the dawn of a new epoch in Korea? If not, what are our missionaries going to make of it? The future will be largely in their hands. They have more than one able and enthusiastic teacher in their midst; money will not be wanting, and there are so many points of resemblance and similarity in the mental characteristics of the Korean and of the Chinese and in their methods of teaching and of learning, that the accumulated experience of the Educational Association is certain to afford many hints of the greatest value. We should like to see the missions join hands in this matter with a view to greater efficiency and economy, as is done, for example, at Amoy, where English Presbyterian, Dutch Reformed, and London Missionary Society students sit side by side under the tuition of the same master. Better still, we should like to see the educational missionary sent out from home, just as the clerical or medical missionary is sent. This is the plan of the English Presbyterian Mission at Swatow and in Formosa, where properly trained and duly certificated teachers have done good work. But of course in this, as in other things, there is a law of growth.

ALEX. KENMURE.

The King at the Russian Legation.—In subsequent pages our readers will find a succinct and reliable account of the momentous events of the 11th inst., when His Majesty the King of Korea, aided by the rare devotion of some of his faithful subjects, escaped from the Palace in which he was to all intents and purposes a close prisoner and sought the friendly assistance of the Russian Minister. By this bold and altogether successful move he so completely frustrated the knavish tricks of his enemies that before nightfall they were all either dead or fugitive. Anxious that our readers should be well-informed on matters so vital to the well-being of the nation and of such profound interest to the general public, we lost no time in ascertaining the facts from the best informed quarters and from the mouths of eye-witnesses and in obtaining accurate translations of the several proclamations issued from time to time. The information thus gained we issued to our subscribers in pamphlet form on

the 15th, and forwarded copies to the leading newspapers in China, Japan, America and England. As now re-issued in these pages this Supplement is considerably enlarged and brought up to date. One or two very important edicts, codifying and supplementing the earlier edicts, have been inserted in their proper places, some biographical and historical notes have been added, as well as various paragraphs of late news. In order to make room for this additional matter this number of THE REPOSITORY has been increased by ten pages. Altogether, we believe this Supplement will be found to be of permanent interest and value, and we trust our readers will recognise in it a proof of our determination to fulfil the promise made in our last issue, viz., to make our editorial pages "as completely as possible a record of and commentary on current events." From several quarters we learn that the news of the escape of the king has caused the liveliest satisfaction throughout the country, that the so-called "rebels" are laying down their arms and returning to their ordinary avocations, and that the general belief is that an era of national prosperity and happiness is at hand.

The Acquittal of Viscount Miura.—The decision of the Court of Preliminary Inquiries on "The Korean Case" was made public on January 20th by the judge of the Hiroshima Local Court. Viscount Miura was the Japanese Minister in Seoul from September 1st, 1895, until his recall a few days after October 8th. He and forty-seven other persons of various callings were arrested on their arrival in Japan. We quote briefly from this decision. The judge says that Mr. Miura saw that things in Korea were tending in a wrong direction, and this "greatly perturbed him, as he thought that the attitude assumed by the Court not only showed remarkable ingratitude towards this country, but thwarted the work of internal reform and jeopardized the independence of Korea. The accused felt it to be urgent importance to apply an effective remedy and to maintain the prestige of this Empire in that country." The Minister was "secretly approached by the Tai Won Kun with a request for assistance." Conferences were held, "a document containing pledges required of the Tai Won Kun on four points" was drawn up, and assent received troops were stationed so as to "facilitate the Tai Won Kun's entrance into the Palace." "Miura told them that on the success of the enterprise depended the eradication of the evils * * * * and instigated them to despatch the Queen when they entered the Palace." Yet "for these reasons the accused, one and all, are hereby discharged."

THE OFFICIAL GAZETTE.

Jan. 14. "WE, the successor to the heritage of Our Royal Ancestors, have come to the age of universal intercourse. According to the times ordained by Heaven, and to the records of human affairs, great revolutions must occur every 500 years. Listen to Us therefore, you people."

"Laws and rules proceed from the King. Three and thirty years have elapsed since We ascended the throne. Treaty relations must be maintained with the various nations of the world and changes be introduced in politics. We have therefore adopted the new calendar, introduced a title of the reign, changed the style of dress, and cut off the top-knot. You should not regard Us as loving innovations. Wide sleeves and large hats have become familiar by usage. The top-knot and the hair-band, once regarded as novelties when first introduced for the sake of convenience, became fashionable only because the people liked them. But that they—the top-knot and the hair-band—stand in the way of activity and health, goes without saying. Nor is it right that, in this day of communication by ships and vehicles, we should stick to the old customs of the exclusive past."

It is not Our pleasure to change the institutions of our Ancestors. But without making the people rich and the soldiers strong it would be hard to protect and keep the temples of the Royal Ancestors. To endanger the Royal Ancestral temples by sticking to old institutions—can this be right? Some of you may say, "The royal temples could be preserved without changing the laws of the ancient kings." But such a saying only indicates the narrowness of one's vision and his ignorance of the great world. We have changed the calendar and introduced the title of the reign to meet the great revolutionary era which comes every 500 years, and to lay anew, as it were, the foundation of Our dynasty. We have changed the style of dress and cut short the hair in order that the nation may become thro these visible evidences of innovation, willing to leave the old habits behind.

In a recent memorial which the Cabinet presented to His Majesty, the Ministers state that the estimates in the Budget, for the coming year, must be based on the lines of policy the government proposes to pursue. They acknowledge the importance of reformation, but advise against undue haste. The most urgent measures demanding immediate attention are—

1. The establishment of military stations in important centres.
2. The enlargement of the Police force for the maintenance of order.
3. The extension of the Postal system for facility of communication.
4. The coinage of money.

In order to lay a firmer foundation for the national welfare, the Cabinet urges the establishment of a school for cadets, and of normal schools.

The memorialists regret that while a million yen is left over from last year's estimates, the income of the year 1895 fell short of the expenditure of the same year by the amount of a million and a half. In view of these considerations—the work to be done and the lack of funds to do it—the Ministers suggest that another loan should be obtained.

Jan 19. Mr. Yu Se Nam, the Vice-Minister of the Home Office, was ordered by His Majesty to proceed to Won-ju and other insurgent districts for the purpose of restoring order and quiet.

Jan. 20. The General Budget for 1896 is given in full.

Revenue - - - - -	\$4,309,410.
Expenditure - - - - -	\$6,316,831.

The income falls short of the expenditure by \$1,507,421. This deficiency it is proposed to meet by a loan, and by other means.

The departmental distribution of the expenditure is as follows:—

I. Royal Household - - - - -	\$500,000.
II. Foreign Office - - - - -	71,932.
III. Home Office - - - - -	1,446,630.
Of this sum—	
(a) The establishment and maintenance of a Medical School	\$6,906.
(b) The establishment and support of a Hospital, annexed to the School - - - - -	\$14,355.
(c) A training School for Vaccinators - - - - -	\$1,368.
IV. Finance - - - - -	\$1,740,106
Of this, the national debt takes up - - - - -	\$497,381.
V. War Office - - - - -	\$1,028,401.
VI. Justice - - - - -	\$47,294.
VII. Education - - - - -	\$126,752.
Of this amount—	
(a) For the support of various schools in Seoul - - - - -	\$31,219.
(b) For the support of schools at different places - - - - -	\$16,200.
(c) For the support of students sent abroad - - - - -	\$40,426.
VIII. Agriculture &c. - - - - -	\$183,416.
Of this sum—	
For postal service - - - - -	\$51,389.
For telegraph lines - - - - -	\$90,933.

Jan. 30. Cho Hui Yen, who was dismissed from the position of Minister of War, on the 26th Nov. last, was re-appointed to the same office.

Jan. 31. A third battalion was added to the Army.

Feb. 4. Regulations concerning the travelling expenses of the officials belonging to the Home Department.

Feb. 5. The establishment of three new magistracies composed of the islands off the coast of Chul-la-do.

Feb. 6. Regulations for the Mint and Police.

Special Supplement
TO
THE KOREAN REPOSITORY.

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THE KING AT THE RUSSIAN LEGATION.

EXECUTION OF TWO CABINET MINISTERS.

A KOREAN MOB AT WORK.

Feb. 11th, 1896.

THE secret flight of the King and Crown Prince from the Royal Palace; their refuge in the Russian Legation; the public degradation and order for arrest of some of the Cabinet; the public execution of the Prime Minister and another Cabinet Minister; the savage and barbarous mutilation of the dead bodies by an angry mob; the appointment, in part, of a new Cabinet; the stoning and murder of an innocent Japanese spectator and citizen; the repeal of the obnoxious law ordering the cutting of the top-knot; the opening of the prison doors and the release of its inmates, innocent and guilty alike; the recall of the troops sent to Chun Chon to quell the riot there; the removal from the Royal Palace of the Queen Dowager and the Crown Princess are events that will make Feb. 11th memorable if not famous in Korean history. The consequences cannot but be far-reaching. After an interregnum of four months and three days, the King is once more at the head of the Government, but he has had to seek the friendly protection of a foreign flag. He went to the Russian Legation, we are told, of his own accord. We have it from the best source that Russia wishes to see the King perfectly free in the administration of the affairs pertaining to his kingdom, introducing reforms with the help of ministers selected by himself. The King has his own apartments, and is alone with his Cabinet and other officers.

THE KING OF KOREA IN THE RUSSIAN LEGATION.

Seoul, February 12th, 1896.

"THE King is in the Russian Legation!" Like a clap of thunder from a clear sky, came this news to us on the morning of Feb. 11th. "Is it true? If true, what does it mean?" "Will this be the beginning of an armed conflict between Japan and Russia?" These and similar questions suggested themselves at once. The news spread rapidly and the city was thrown into the greatest excitement, as there were only a few who had definite information of the whereabouts of the King and of his safety.

From reliable sources we are able to place before our readers the following account. A little before seven o'clock in the morning His Majesty the King, together with His Royal Highness the Crown Prince, left the Palace for the Russian Legation in Chong Dong. The King and Crown Prince were in closed chairs, such as are used by women. The ladies of the Palace, for a week or more, since the flight was decided upon, caused a number of these chairs to go in and out the several gates of the Palace to avoid attracting attention. It is also said that the King and his son did not go out at the same gate, while the attendants likewise slipped out at different gates. All went well; the plan was faithfully carried out, and at seven o'clock their Royal Highnesses and some forty attendants knocked at the north gate of the Russian Legation, and of course were promptly admitted. We confess the flight was a bold thing for the King to attempt, and are not surprised to learn that he was pale and trembling as he entered the spacious apartments of the Legation buildings.

The King does much of his work at night and retires in the morning. It is not surprising that he selected the early hours of the day for leaving the Palace, and it is not strange that the ever vigilant Cabinet did not suspect his absence as he was supposed to be sleeping. Several hours therefore elapsed, and the whereabouts of the King was not known until the organization of a new Cabinet was under way and Korean dignitaries from various parts of the city began to be summoned into the royal presence. Among the first to be called was Ex-Premier Pak Chung Yang. A Korean, probably an official was seen by (at least) one foreigner walking between two Russian soldiers, followed by his retainers and a Korean guard. He was carrying a large revolver in plain sight. This no doubt for the moral effect.

Shortly after the arrival of the acting Prime Minister at the Russian Legation the following royal edict was issued and posted on the front gate of the Legation and in prominent places of the city :—

ROYAL PROCLAMATION.

Alas! alas! On account of Our unworthiness and mal-administration the wicked advanced and the wise retired. Of the last ten years, none has passed without troubles. Some were brought on by those We had trusted as the members of the body, while others, by those of Our own bone and flesh. Our dynasty of five centuries has thereby been often endangered, and millions of Our subjects have thereby been gradually impoverished. These facts make Us blush and sweat for shame. But these troubles have been brought about through Our partiality and self-will, giving rise to rascality and blunders leading to calamities. All have been Our own fault from the first to the last.

Fortunately thro' loyal and faithful subjects rising up in righteous efforts to remove the wicked, there is a hope that the tribulations experienced may invigorate the State, and that calm may return after the storm. This accords with the principle that human nature will have freedom after a long pressure, and that the ways of Heaven bring success after reverses. We shall endeavour to be merciful. No pardon, however, shall be extended to the principal traitors concerned in the affairs of July, 1894, and of October, 1895. Capital punishment should be their due, thus venting the indignation of men and gods alike. But to all the rest, officials or soldiers, citizens or coolies, a general amnesty, free and full, is granted, irrespective of the degree of their offences. Reform your hearts; ease your minds; go about your business, public or private, as in times past.

As to the cutting of the top-knots—what can We say? Is it such an urgent matter? The traitors, by using force and coercion, brought about the affair. That this measure was taken against Our will is, no doubt, well known to all. Nor is it Our wish that the conservative subjects thro'-out the country, moved to righteous indignation, should rise up, as they have, circulating false rumors, causing death and injury to one another, until the regular troops had to be sent to suppress the disturbances by force. The traitors indulged their poisonous nature in everything. Fingers and hairs would fail to count their crimes. The soldiers are Our children. So are the insurgents. Cut any of the ten fingers, and one would cause as much pain as another. Fighting long continued would pour out blood and heap up

corpses, hindering communications and traffic. Alas! if this continues the people will all die. The mere contemplation of such consequences provokes Our tears and chills Our heart. We desire that as soon as orders arrive the soldiers should return to Seoul and the insurgents to their respective places and occupations.

As to the cutting of top-knots no one shall be forced. As to dress and hats, do as you please. The evils now afflicting the people shall be duly attended to by the Government. This is Our own word of honor. Let all understand.

By Order of His Majesty,

PAK CHUNG YANG,

Acting Home Minister and Prime Minister.

11th Day 2nd Moon, 1st Year of Kon Yang.

A little later in the day the following proclamation, or perhaps we should call it an appeal to the army, was sent forth over the royal seal:—

On account of the unhappy fate of Our country, traitors have made trouble every year. Now (We) have a document informing Us of (another) conspiracy. We have (therefore) come to the Russian Legation. The Representatives of different countries have all assembled.

Soldiers! Come and protect Us. You are Our children. The troubles of the past were due to the crimes of chief traitors. You are all pardoned, and shall not be held answerable. Do your duty and be at ease.

When you meet the chief traitors, viz., Cho Pom Sun, Yi Tu Hwang, Yi P'on Nai, Yi Chin Ho and Kwon Yong Chin, cut off their heads at once and bring them.

You (soldiers) attend Us at the Russian Legation.

Later in the day the King issued another edict modifying the above in that he decreed that the persons named should be delivered to the courts of law.

ROYAL PROCLAMATION.

When on the 11th of the 2nd moon we found there was a conspiracy against Us, it appeared that the chief conspirators were members of the Cabinet and also commanding officers of the army. It was therefore necessary that very strong measures should be taken immediately, and for that purpose a proclamation was issued declaring some of them traitors, there being no doubt that they were not only traitors to Us but also had been engaged in the plot to murder the Queen. It was therefore ordered that Cho Hui Yen, Kwon Yong Chin, Yi Chin Ho, Yi Tu Hwang, Yi P'on Nai, Woo P'on Sun, who were or had

been in the active command of the army or police, should be seized and their heads cut off. This order terrified the said conspirators who fled and left soldiers and police and were therefore unable to influence the soldiers and police or give them bad orders.

Soldiers and police have remained loyal to Us and there is therefore no necessity for continuing the aforesaid proclamation. Even on the first day We modified that proclamation and directed that if the above mentioned traitors were arrested they should be taken alive and delivered to the Courts of justice. To make the matter more plain, We again decree that the said traitors be arrested by any one who may meet them; but that they shall be taken alive, without injury, to the law courts, and that the said law courts shall give them a fair, impartial and public trial and give a just decision according to law.

When Kim Hong Chip and Chung Pyung Ha, two members of the Cabinet were arrested, it was intended that a fair trial should be rendered according to law. But the angry people, fearing perhaps that a rescue of them might be attempted, and also desiring to vent their pent-up indignation against the traitors, attacked and killed them. The premature death of these two was not in accordance with law and with our intention and desire that every one of Our subjects should have a fair trial. This matter will be further investigated.

When we first left the Palace, there was much confusion and no regularly constructed Cabinet. Under these circumstances there were many mistakes in the terms used in the copies of Our proclamations and decrees. These will be duly rectified. We are also informed that some unauthorized persons have put up some foolish and mischievous notices without even the official seals of proper authorities. These matters will also be investigated and rectified.—By Order of His Majesty,

PAK CHUNG YANG,
Acting Prime Minister and Minister of Home Affairs.
CHO PIENG CHIK,
Minister of Justice.

14th Day 2nd Moon 1st Year of Kon Yang.

The guard at the Russian Legation was increased on the evening of the 10th by about 100 men from the Russian men-of-war, so that inside the gates the force was sufficiently strong to protect the King in case a forcible attempt should be made to remove him. A sentinel was on the look-out tower all day.

At half-past eleven the first squad of guards from the Palace arrived at the Legation. They came on a run, were excited, and unceremoniously hustled away the citizens who were quietly read-

ing and copying the proclamation, with the gruff remark, "This is not a notice to be read by the people." Because of this remark we could not for a time decide whether the new arrivals were friendly to the King or otherwise. Others were added at intervals during the day, and in the evening there were upwards of 500 police and soldiers guarding the several streets leading to the Russian Legation.

The diplomatic and consular officers made formal calls during the morning, and were of course promptly received in audience. J. Komura, the Japanese Minister-Resident, was the last one to call. General Dye and Colonel Nienstead were also at the Legation during the morning and saw His Majesty. Our readers will remember that General Dye was in the Palace on the 8th of October last, and, to the great inconvenience of the Cabinet then in power, refused for nearly two months to leave the King.

While the King was holding court in his new home and thousands of Koreans were reading the repeal of the obnoxious law ordering the cutting of the hair, the policemen and possibly the soldiers, acting under royal orders, were busily engaged in the usual search for "traitors," that is, for members of the Government that had just gone out of power. These men were taken by surprise, and had but little time to realize their danger and make hasty preparations for parts unknown. Yu Kil Chun, Minister of Home Affairs, it is reported, was arrested in the Palace, but either through the bungling work of the police or otherwise was wrested from them by Japanese soldiers stationed in front of the Palace and by them taken to a place of safety. Cho Hui Yen, Minister of War, eluded the search of the police and made good his escape. Kiin Hong Chip, the Prime Minister, and Chung Pyung Ha, Minister of Agriculture, Commerce and Public Works, did not fare so well. They were arrested and almost immediately killed in the street and their bodies were taken by the populace to wreak their vengeance upon them.

His Majesty was much annoyed when he heard of the public execution of the two Cabinet officers. We are informed that the King intended to give them the benefit of a trial. The arrest of the Home Minister by the police and his rescue by Japanese soldiers excited the people and no doubt precipitated the fate of the two unfortunate Ministers.

The execution of the Cabinet Ministers is described in the following account, furnished us by an eye-witness.

"Yesterday afternoon, as a friend and I were proceeding down Legation Street towards the town, we were met by a considerable number of well-

dressed men, guarded by eight or ten policemen with drawn swords, all apparently hurrying to the Russian Legation. The most prominent figure, and the one upon which every eye was fixed, was a big, burly man in long grass-cloth coat and white hat, carrying a naked sword. He was preceded by a coolie, who appeared to be making some startling announcement. As the crowd drew near we found that he was bidding the people be at peace, for the arch-traitors were dead. The big man seemed to say that he had done the deed. A few words of inquiry elicited the information from bystanders that two cabinet ministers had just been killed, that their bodies were lying exposed at Chong No, and that these men were on their way to the Russian Legation to inform the king. A glance at our watches showed that it was exactly half-past two o'clock. Without a moment's delay we set off to verify the news. At first the streets were strangely deserted; all the shops were shut, except here and there an eating-house or a grog-shop. But as we approached the centre of the town it became more and more evident that something serious had happened. The broad main street was crowded with men and boys, all hurrying in one direction. As far as the eye could reach nothing was visible but a heaving sea of white hats. The point of attraction was evidently the Bell Tower, the focus of several principal thoroughfares, and there we found a dense mass of tightly packed humanity pushing and struggling towards the centre, where a strong body of police were with difficulty keeping clear a large space, occasionally using the flats of their swords to emphasize their orders. We soon reached the inner circle, and saw the dead bodies of two men covered with dust. They were lying on their backs, a few yards apart, and both were naked from the feet to the shoulders and breast. Neither, at this time, showed stabs or mutilation of body or limbs. I thought the man furthest from me had one or two bad cuts across the face, but I could not be certain for my eyes grew suddenly dim. My companion, who was nearer, said I was mistaken. The corpse at my feet was that of an elderly man, with thinnish gray beard and strongly accentuated features. A horrible gash extended from the back of the neck to the front of the ears, almost severing the head from the body. The executioners, whoever they were, had made terribly sure work of it; two or three blows from behind had put their victims to a swift death. We did not stay long; a few moments sufficed for all we wanted, and we were glad enough to get away from the fierce and angry faces round about. Another glance at the watch showed that it was just three o'clock. We estimated that the killing must have taken place about two p.m.

Another correspondent writes:—

At five o'clock p.m. of Feb. 11th, a friend accosted me on the street and said, "Let's go down to Chong No and see what is going on." Influenced, perhaps, by some residuum of savagery from my Saxon ancestry, I consented. At Chong No lay the bodies of the Prime Minister and the Minister of Agriculture and Commerce. When we turned into the broad street a little above Chong No we fell in with a dense crowd of Koreans pushing their way toward that horribly attractive spot. We met few coming the other way. As we neared the focal point the crowd grew denser and we saw in front of us a surging mass of heads; but it was evidently no festive gathering. Every face wore a serious if not scowling expression. These Koreans seemed to be in earnest about something. Now and then there was a hoarse cry and a violent agitation of the crowd for which we could see no reason. We pushed our way in and soon found ourselves near the centre, where lay the bodies above mentioned, which were being roughly handled. If the constituent elements of that crowd could have been analyzed, it would probably have been found to consist of men from whose mouths had been snatched their

daily bread by the changes forced upon them by these and other members of the fallen cabinet. Fragments of stone strewed the ground and over them the crowd was stumbling. There was a fierce centripetal force which required that the inner line should push back with all its might to prevent being precipitated upon the bodies. It was a study of human nature, and I looked at the crowd and not the bodies. It evidently brought out all the brutality there was in them, which was not a little. Their words were thick and turgid, more like the cries of wild beasts than of men. Some hurled stones at the bodies, some stamped upon them, some spat upon them, some seized them by a limb and dragged them a short distance down the street. All cursed them as the authors of the present trouble. Presently I saw an angry face looking at us over the crowd and exclaiming *Chug-eul Nom*, or, in other words, "Kill him." I remembered an important engagement I had at home and disengaged myself as quickly as possible and made my way back. A few minutes later the angry mob set upon a Japanese who had come to see the bodies. The man was so badly injured that he died the same night.

From another source we receive the following:—

Yesterday morning before dawn the King got out of his "prison" in one of the box-chairs belonging to the waiting-women. The plan was gotten up and faithfully adhered to by the women or "Nai-in." The guards did not suspect that one of those common chairs could contain the King. His Majesty and the Crown Prince went straight to the Russian Legation for protection. No Russian had been to the Palace nor near it; nor had any Russian been to any of the public offices.

The Chief of Police, Yi Yun Yong, by command of the King, ordered the arrest of the objectionable Cabinet Ministers. Kim Hong Chip, the Prime Minister, and Chung Pyung Ha, the Minister of Agriculture and Commerce, were arrested about two o'clock p. m. on the main street; but on the way to execution, the populace mobbed to death. It is reported that someone bit off a piece of flesh from Kim Hong Chip's cheek, cursing him as the author of the downfall of the top-knot! Yu Kil Chun was arrested, but as he was being carried past the Japanese barracks, in front of the Palace, the Japanese soldiers rushed out and took him away by force. Cho Hui Yen, Chang Paik and the rest took to their heels.

Last night, policemen were sent, by order of the King, to prevent the house of the criminals from being mobbed. A general amnesty was granted to all prisoners and criminals up to date. Strict orders were given to protect Japanese, toward whom the populace showed a considerable degree of animosity. As it was, a Japanese was reported killed.

There is to be no compulsion in regard to the cutting of the hair. The King keeps his hair cut. Others may do as they like.

From reliable native sources we receive the following:—

After the police left, the immense crowd at Chong No closed in and struck the dead bodies repeatedly with stones; among the missiles hurled — remembers seeing a large circular mill-stone, such as Koreans use in their hand-mills for grinding beans. When he saw them later, the bodies had been beaten until their faces were unrecognisable. He referred to the fact that Koreans had dug out an eye from one of the bodies and carried it off.

When the Koreans were stoning the bodies, — saw a Japanese interfere, who urged them to stop and stooping down touched one of the bodies. The Koreans seemed to think that he was trying to remove the corpse. They pushed him over, and began to trample upon him. But soon other Koreans interfering, made them desist and let the man go free.

— saw a man do a horrible thing. He took out his knife and carved a piece of flesh from the thigh of one of the bodies. Then he put it in his mouth and said to the others, "Let us eat them." But the crowd, instead of following his cannibalistic suggestion, shrank from him in horror.

THE OFFICIAL GAZETTE.

for February 13th, contains the following pacificatory edict:—

Since We ascended the throne of Our Ancestors, We have reigned over the millions in the eight provinces for over thirty years. Ever since Our accession, We have meditated day and night how to fulfill the duties of a parent. But troubles and famines have frequently occurred. We have often heard that Our children have been impoverished and in consequence plunged into the deepest misery. Thinking of this condition, personal comforts, dainties and silks give us no comfort.

In addition, since the 6th moon, 503rd year, (July, 1894), Our country has had the show of reformation without its fruit. That this condition of affairs should create distrust in the minds of the people is but natural. Alas! Is this all because of Our unworthiness or because the Government has failed to win the confidence of the people or is it because the people have failed to do their duty? Day and night we are in the fear of one in danger of treading on the tail of a tiger. Looking for the cause of this it is found in the fact that Our good intentions and efforts do not reach the people. We have therefore decreed that all the arrears in taxes in the several provinces recorded in the various offices up to the 6th moon of the 503rd year of the dynasty (July, 1894) be remitted as a token of Our compassion for the people.

THE OUTLAWED ARMY OFFICERS.

It will be noticed that only six persons were named in the proclamations of the 11th. Of these Cho Hui Yen was mentioned first and was the most prominent. Before the Japanese took possession of the Palace on July 23rd, 1894, he had held no important position, but on that day went into the Palace almost as soon as the Japanese troops and was supposed to be acting with them. He was at once made a general of the Korean forces and, shortly afterwards, appointed Vice and then Acting-Minister of War, and before long full Minister of War. When Port Arthur was captured by the Japanese, he was sent there on a tour of investigation, but during his absence some irregu-

larities, peculations it is said, were discovered in his office, and on his return he was dismissed. Some say he was guilty and others that the peculations were made by his subordinates without his knowledge.

When the Palace was invaded and the Queen murdered on the 8th of last October Cho was, almost immediately upon the arrival of Mr. Miura, the Japanese minister, at the Palace, and probably within less than two hours after the killing of Her Majesty, made Minister of War and put in command of the Korean soldiers. At the same time Kon Yong Chin, also mentioned in the proclamations, was appointed Chief or Minister of Police.

Of course no one believed then or thinks now that His Majesty appointed either of these willingly, and it is morally certain that he was forced to do so by those under whose orders and plots his Queen had been so foully and cowardly murdered.

In this way all the armed forces of the Government—the army and police—were put under the orders of the two men who were thought by many to have been privy to the plot to take charge of the King and kill the Queen.

As to their innocence or guilt THE REPOSITORY express no opinion. Two days afterwards, on October 10th, a decree degrading the dead Queen to the rank of a coolie woman and below that of a royal concubine, was promulgated. No paper more infamous, no measure more foolish, was ever issued. We published it in THE REPOSITORY of October last. It is said that Cho and Kon forced the issuance of this decree against the better judgment of some of the more sensible members of the Cabinet, and we have good authority for saying that Woo Pom Sun and Yi Tu Hwang (also denounced in the same proclamations), who were high officials in the army and nominally under Cho, actually threatened these reluctant Cabinet Ministers with drawn swords to compell the adoption of this degrading decree. It would serve no good end at this time to go further into the story of this outrageous measure, but no doubt the facts will soon become public and we opine will prove startling.

Most if not all the Foreign Representatives promptly and in no uncertain terms refused to recognise this decree, which so clearly proved by its infamy that the King was acting under duress, and on October 26th, the situation having become very strained, to say the least, all the Foreign Representatives, and indeed all the foreigners in Seoul, were asked to attend at the Palace. His Majesty then announced the death of the Queen, abolished and set aside the degrading decree, ordered that the murderers of the Queen should be sought and punished by the courts of law, and dismissed from office Cho and Kon.

Since then the latter has gone to Japan, but on the 30th of last month, Cho was again made Minister of War, and the fact that his re-appointment was forced upon the King no doubt was one of the many weighty reasons which induced His Majesty to take the decisive step of going to the Russian Legation.

Woo and Yi Tu Hwang, whom we have mentioned above, and Yi Poin Nai, also now denounced in the proclamations, were military officers who led such of the Korean soldiers as went into the Palace with the Japanese on October 8th last. When Minister Miura was recalled and arrested by the Japanese government the two first-named disappeared and have not since been seen publicly in Seoul. The last named Yi remained in command until the King's recent proclamation, when he fled.

The only other person mentioned in the proclamations is Yi Chin Ho. We do not know whether he was mixed up with the murder of the Queen, but for some time he has been in virtual command of the soldiers at the Palace, backing up the more radical and obnoxious members of the old Cabinet. They at least supposed that he had the soldiers well in hand and relied upon him. How fallacious this was is proved by the fact that every soldier, immediately upon the King's proclamation, rallied to the King's support and Yi, without a single follower, fled for his life.

The original proclamation, ordering all who could catch these six persons to cut off their heads, seems to western eyes barbarous, and some of the terms used are certainly not well chosen. But the proclamation was, to say the least, effective, and every soldier and every policeman at once loyally threw aside the authority of their immediate denounced commanders and supported their King.

The New Cabinet.

Prime Minister (acting).	Pak Chung Yang.
Home ..	Pak Chung Yang.
War ..	Yi Yun Yong.
Police ..	An Kyeng Su.
Agriculture .. (acting).	Ko Yong Heui.
Education .. (acting),	Yun Chi Ho.
Finance ..	Yun Yong Ku.
For. Affairs ..	Yi Wan Yong.
Justice ..	Cho Pyeng Chik.

July, 1894, and October, 1895.—The several proclamations issued on the 11th and succeeding days make reference to these dates but give no explanation further than to call the principal actors on both occasions "traitors," and to declare in an-

other place that the "country had the show of reformation without its fruits." July 23rd, 1894, marks the time when diplomacy had exhausted its strength and Japan, thro her Minister and army in Seoul, took forcible possession of the Royal Palace and of the person of the King. This was done to make Korea independent, to correct abuses of long standing and to introduce reforms long needed. The events of the second date, October 8th, 1895, are explained in a previous paragraph.

The Recall of the Troops from Chun Chon.—On January 29th there was a serious uprising in Chun Chon, an important town about fifty miles from Seoul. The mob killed the magistrate, and took possession of the arms and provisions belonging to the Government. An appeal was made to the neighbouring towns to join the insurgents. The situation became critical. The central government, on hearing of the work of the insurgents immediately despatched from Seoul three columns of nearly 800 men and two cannon to attack the town in front and in rear. On Friday 15th there was a combined attack upon the town, the insurgents were routed and a large number killed and wounded. On the 17th, in obedience to the King's orders, the soldiers returned to Seoul. On the 19th, they were called to the Russian Legation. We saw them as they entered the gates and were pleased with their soldierly bearing. They were drawn up in line, His Majesty personally thanked them and gave each man a small sum of money.

Another Cabinet Minister Murdered.—On the 19th inst. the startling news reached the capital that O Yun Chung, Minister of Finance in the late Cabinet, had been murdered at a village some thirty miles south-east from Seoul. The facts seem to be as follows:—He left Seoul for his country home and on the night of the 16th stopped at Urbitong with a relative. Here there was a man who had been for some time, perhaps years ago, punished severely under O's orders. He now saw an opportunity for revenge. The magistrate of the district was first asked by him to arrest the Ex-Minister as a prominent criminal escaping from justice. The magistrate refused to do so. Upon this the villagers became excited and O left Urbitong. His enemy and several of his party pursued him. The magistrate, fearing that harm would come to O, sent twenty or thirty men to protect him and to bring him back to the town. But before they could overtake him he had been followed and killed by the others. The arrest of the murderers has been ordered. The Ex-Minister O had held many important offices and was recognised as a man of ability and great strength of character, stern

but just in his official actions. We do not think there was any disposition on the part of the new government to molest or harm him. On the contrary, it is possible that he would soon have been put back again into the Cabinet.

The Telegraph Wires Cut.—The Japanese telegraph line, seventy miles from Seoul, has been seriously damaged. About one hundred poles have been cut down, and in quite a number of places the wires have been cut, the whole distance being about four miles. This necessitated the sending of a dispatch boat to Fusan, causing a delay of several days, not to speak of much inconvenience.

The Local Newspaper on the Situation.—The *Kanjo Shimpō* is a paper published in the Japanese settlement in Seoul. We publish in full a few notes from its issue of the 18th inst. The omissions are in the original, and are only indicated by us. We do not know how far the views expressed by this paper represent the feeling of the Japanese here.

CAN ONE BEAR TO SPEAK OF IT?—Alas! can one bear to speak of the condition of affairs of this day! The royal dignity degraded and compelled to seek refuge in a foreign legation! The gods of heaven and earth have no regular offerings and the people no centre to look to! Nearly * * * Heaven * * !

RETURNS TO THE PALACE IN A FEW DAYS!—The country cannot be without a ruler for a single day. The royal temples cannot be without an owner for a single day. Now there is no trouble in the Palace. The people are quiet. The King ought to return at once, and not in the evasive "few days." In times of great changes the country is of greater importance than the King. Should a patriotic man rise up in the name of great principles and of the Royal House, imitating the examples of Suk Chong of the Tang dynasty and Kyung Chai of the Ming dynasty, what is to be done? [Suk Chong was the son of Hen Chong, an Emperor of the Tang dynasty. During the latter's absence, the Crown Prince was set up as Emperor. When the father returned, the son refused to vacate the throne. Yung Chong, an Emperor of the Ming dynasty, was on a war expedition. During absence his brother usurped the throne under the title of Kyung Chai.—*Translator.*]

WHAT DO THE CHRISTIAN NATIONS SAY?—That the new Cabinet has been formed under the protection of the Russian Minister, one of the representatives of the foreign powers, is well known according to the decree. Is it not true that these powers boast that they are the Christian nations of the world? And is it not the cant of these people that there is no civilization outside of the nations believing in Christianity? Now, the cruel penal laws of the Korea of to-day are those of a barbarous and savage country which the people cannot bear. When Japan supported the government, introducing reforms, all cruel punishments were caused to be abolished (as no doubt the tortured sufferers connected with the affair of Nov. 28, 1895, well remember.—*Translator.*) Tho it is said to have been so decreed, why do not the Christian people advise against the cruel punishment which was carried out in open day-light? The editor takes the liberty to ask whether the Christian people here sanction such cruel punishments."

94 SPECIAL SUPPLEMENT TO THE KOREAN REPOSITORY.

We regret the publication of these paragraphs, for no good can come from them and much harm may possibly be done, especially as the paper is published in the Japanese and Chinese languages. We notice that the *Kanjo Shimpō* says our account of the arrest of the Home Minister and his rescue by the Japanese soldiers is incorrect. According to it, a few Japanese citizens, happening to meet the Home Minister in the hands of the police, inquired what it meant, possibly protested, and while they were thus engaged with the police, the Home Secretary quietly slipped away.

The Feeling in the Country.—The uprisings in the country on account of the enforcement of the law against the top-knot seems to have been quite general. The following letter from Rev. Dr. Underwood who, with Dr. Avison, was in the country on the 11th, contains important information:—

Having just returned from the country, the following may be of interest. The change in affairs at the capital has made a wonderful change in the feeling of the people in the interior. Before this change in Seoul was known all seemed on the eve of a war. We found disturbance and discontent everywhere. The call to arms from Kyeng Sang Do and Chun Chon had been scattered all over the land. An oppressed people had here and there arisen and overcome their rulers. "To arms, to arms" to drive out the "Wai In," as they name the Japanese, seemed a call that acted upon the people like fire on dry grass.

When the news reached them of the King's taking up his quarters in the foreign settlement, all seemed satisfied. "Now all will be right;" "Now affairs will go on well," were the universal remarks. All seemed rejoiced at the change. Not a dissenting voice was heard. All seemed happy. Whether justly or unjustly we do not attempt to state, but there was apparent to all an intense hatred of their Japanese neighbors. This hatred extends to the most secluded parts of the interior. Japan seemed to be looked upon as Korea's oppressor, and the news that His Majesty had withdrawn himself from the pro-Japanese party, sought the protection of a foreign flag and appointed a new cabinet was hailed as good news on every side.

As we journeyed down from Kok San (Whang Hai province) expecting to find, possibly, turmoil and uprising, everywhere the most profound quiet and peace prevailed.

BIRTH.

At Seoul, Feb. 21st the wife of Rev. H. B. HULBERT, of a son.

ARRIVAL.

At Seoul, Rev. W. B. HARRISON, Dec. 20th, to join the Presbyterian Mission, South.

THE KOREAN REPOSITORY.

MARCH, 1896.

KOREAN HISTORY.

Paper III.

(Selections from native writers.)

Pāk-je (A. D. 9—305) (Capital, Chik-san, Ch'ōong-ch'ung.)

King Ch'ōgo (A. D. 167-215) had often heard that the wife of Minister Tomi was very beautiful, so he took Tomi aside one day and said. "For beauty of character and chastity your wife stands first and yet after all there is no woman who will not yield to secret flattery." Tomi replied; "It is true one cannot fathom man's heart and yet I know that a woman of my wife's character would rather die than yield to dishonor." The king had him wait in his presence, and secretly sent a courter, personating himself, to the home of Madame Tomi. He arrived and announced that Tomi was absorbed in a game of patok, and proposed that she accompany him. "I will dress and come," said she. She returned to her rooms, fitted out a maid-servant, decorated her with paint and powder, and sent her to the king. The king saw that she had deceived him, and he in his turn deceived Tomi, smoked his eyes until he had blinded him, put him in a boat and pushed him out to sea, and then called on Tomi's wife with renewed proposals. "I am not to see my husband again," she said, "and cannot be expected to live other than a concubine, but I am ill to-day. May we not meet tomorrow?" The King was again outwitted. That night she fled by boat to Ch'unsung island where she found her husband and from there removed with him to Kogooryu.

KOGOORYU (A. D. 143—221.)

In A. D. 143, Tā-jo king of Kogooryu dreamed a dream in which he saw a leopar take a tiger furiously by the tail. He

awoke and called a sorcerer who explained it. "The tiger, holding the mastery among animals, means Your Majesty; the tail, your posterity; the leopard, belonging to the same class though smaller, points to a near relative of your own who will wage war against your children." Two years later he abdicated in favor of his brother Soosung who was then seventy-six years old and known as Ch'adā king. He killed the palace courtiers, slew the heir, forced the second son to hang himself, and left father Tā-jo to die of grief at the age of one hundred and nineteen.

In the autumn of the same year a man by the name of Tapboo assassinated king Soosung and set up his brother Pakgo. Fifteen years later he died and his son Na-un-moo succeeded and reigned for nineteen years. He had three brothers, the first called Palgi, the second Yunoo and the third Kesoo. When the king died, the queen, keeping it a secret and pretending that she had a royal command, went to Palgi's house at midnight. "The king, having no issue," said she, "wishes to announce the fact that his brother shall succeed him on the throne." Palgi, not knowing that the king was dead, replied: "When the king dies heaven will undoubtedly make it clear as to who shall succeed, let us have no secret conference about the matter; why should your Majesty come walking out at this unseemly hour of the night." Oossi, ashamed, broke off her conference and went at once to the second brother Yunoo's house. Yunoo received her gladly, helped her to wine and meat, and when seated together, she began. "The king is just dead, and there being no one to succeed, I went first to Palgi's house, he being the eldest, but he told me I was ill-bred to be out at this time of night and so I've come to talk to you." Yunoo took up a knife and began slicing the meat, when he cut his finger. Oossi took off her skirt band and gave it to wrap his finger with and said "It's midnight, some disaster may overtake us here, let's go!" So taking Yunoo's hand they hurried to the palace, and on the following day Yunoo was proclaimed king, afterwards known as Sansang.

The same day, Palgi, in great wrath, mustered soldiers, surrounded the palace and called out "You, regardless of the laws of succession, have seized the throne by force, committing a great sin. Come out at once or I'll have your wife and family cut to pieces!" For four days Yunoo kept the gates closed, and the soldiers refused to obey Palgi's orders, so he called for aid from the Chinese magistrate of Yodong, fought a battle in which he was defeated, and had to fly. Yunoo sent his brother Kesoo in pursuit. Palgi saw Kesoo coming, turned on him and said "Would you dare to kill your elder brother?" Kesoo answered

"Our second brother did wrongly in not stepping aside in your favor it is true, but your flying into such a rage and desecrating our ancestral temple with the presence of foreign soldiers was a greater sin still. With what face will you meet the late king when you return to Ch'ihā (Hades)? Palgi, overwhelmed with shame, suicided by cutting his throat.

Kesoo, weeping, buried the body temporarily and returned. The king met him and said "Palgi with his foreign soldiers attacking his own country has sinned horribly against the late king. The fact that we let him off at all was unbounded goodness, so what do you mean by all this weeping, casting discredit on me, eh?" Kesoo answered "Please may I say one word and then die. The queen, according to the command of the late king, has chosen you rightly as successor, but the fact that you did not decline in favor of one older, shows that you have lost the spirit of brotherly love. For this reason I have tried to bring some virtue to you, and so have covered our brother's body before I returned. The king is angry with me for this I know, and yet who would say that he had done wrongly if, for the sake of kith and kin, he should give his brother proper burial? I have no more to say, you may take my life now." When the king heard this he came out and sitting down beside Kesoo said; "I have degenerated, and have resorted to violence but now the words of a faithful younger brother call me to repentance. What is there I can do? Do not reprimand me too severely!" With this he gave orders to the Minister of Ceremonies, to have Palgi's body interred with all the forms of a kingly burial.

Oossi had now been Yunoo's queen for seven years but still no heir. In the 3rd noon there was a royal progress made to a mountain and sacrifice was offered for a son, and on the 15th of the same moon, the king had a dream when he saw an angel come down from heaven, who said; "I will give you a son through a second queen." He awoke, summoned his courtiers, and told them his dream but said "I have no second queen; how can it come to pass?" In the 11th moon of the same year they had assembled on a plain to sacrifice to heaven, when the swine to be offered escaped and ran scampering off through Choot'ong village. In the same village, there lived a buxom maiden, eighteen years of age, said to be very pretty. She heard the uproar, and, laughing, tripped out and caught the pig and held it till it was secured.

The king was filled with wonder when he heard this and that night, dressing as one of his subjects, he went secretly to the home of the maiden. He proposed that she live in the palace. She said she dare not disobey the king and yet she

would ask that any children born to her should be acknowledged by His Majesty. This was granted.

When Oossi heard of these things, she sent soldiers to capture the maid and kill her. But she, dressed as a male, fled until horsemen in pursuit overtook her. Turning on them she said "Did the king indeed order you to kill me? My child unborn is the king's flesh and blood. You may kill me but will you dare to kill the king's son?" The soldiers hearing this turned back. Some months later the child was born, and because he was associated with this sacrificial animal they named him the "Meadow Swine." Later on he became heir to the throne and had his name changed to Owigu, his mother becoming one of the palace ladies-in-waiting. Eighteen years later the king died.

Owigu succeeded, known afterwards as king Tong-ch'un. He honored the twice queen dowager Oossi with the title Tă-hoo. Five years later, when Oossi was dying she confessed that she had broken her vow of chastity and in other ways had been a very wicked woman. "With what face dare I meet the late king Nammoo in Hades? Still I ask you not to cast my body away but please to bury it by the side of Yunoo." The day after the funeral the spirit of king Nammoo, possessing itself of a sorceress, spoke; "When I saw Oossi turn to Yunoo I could not contain my anger and now we've had a time of it in Hades; I feel ashamed to let the people know and yet I must order that those graves be shut off from one another." Forthwith, seven rows of pines were planted between the graves.

SILLA (A.D. 123—350.)

We are told that king Nahă (A.D. 196-231) held as hostage the son of the king of Kaya.

There were formerly in Karak nine cantons, each having a chief. The people lived in clans without king or courtiers. It happened one day, when these nine clans met in council, that they saw peculiar atmospheres arising from the neighborhood of Koobong, accompanied by sounds in the upper air. Thither they went and found a gilded box which, on opening, contained six eggs all of pure gold. In a little these eggs metamorphosed and six men stepped forth, tall in stature and brilliant in countenance. The one who came forth first was chosen king and because of the golden egg they named his family Keum (gold or metal.)

The clan name of the present dynasty is I (李) a character that has for radical mok (木—a tree). Keum, being metal,

cuts wood, it is said, and for this reason they changed the metallic ring of Keum to Kim in order that all might be propitious for the present dynasty. Hence the fact that we hear the family name Kim today, never Keum.

King Keum was named Soolo (First Born) and founder of Kaya; the other five also became kings in tributary parts of this Kaya kingdom.

KOGOORYU A. D. (221—331.)

In A.D. 241 the Emperor of northern Wi ordered Moogoogum the governor of Yoo-joo, with two provincial magistrates, to subjugate Kogooryu. King Oowigu had altogether 20,000 infantry and cavalry. He met the barbarians there and defeated an army of 30,000 barbarians on the banks of the Piroo river; again in Yang-nak he defeated a like number. Elated over this success he foolishly said, "Moogoogum, the famous general of the Middle Kingdom, will find his life in my hands today." He followed him up at the head of 5000 cuirassiers. Moogoogum took up his position in squares and, fighting furiously, beat back all attacks of Kogooryu so that the king at last fled with only a few hundred men.

Moogoogum then destroyed the capital of Kogooryu and sent general Wang-geui in pursuit. The king at last reached Tongboo, his generals scattered, none but Miroo was left. "Cavalry men" said Miroo "are after us; we cannot escape; I'll stand and fight until I die; in the meantime let your Majesty escape for your life." With a few desperate soldiers Miroo rushed into the ranks of the enemy and died fighting. In the meantime the king escaped and from his hiding place gathered a few followers. "I'll reward anyone" said he "most richly, who will rescue the body of Miroo." Yoo Okgu, hearing this, started at once for the battle-field. There he found the body of Miroo among the dead. Lifting it on his back he carried it to the place of rendezvous and laid it before the king. The king rested his head on Miroo's thigh, where he seemed to faint away, and only after a long time did he come to life again.

But the enemy was still following on, and all escape being cut off, Ch'ookyoo a native of Tongbo said to the king; "Under such circumstances there is nothing for it but to die. Let me prepare wine and meat and go to the camp of the enemy, regale the soldiers and kill the general. In the meantime let your majesty prepare to make an attack."

He went forthwith, and pretending allegiance said; "Our king has sinned against your honorable country and has fled to the

sea-shore. He wishes to surrender to your excellency before he dies, and so he has sent me ahead with these few ill-prepared viands which the soldiers may perhaps care for. General Wang-geui, receiving this message of surrender, did not notice that Ch'ookyoo had a sword concealed beneath the food. Watching his opportunity, quick as thought he plunged it into the breast of general Wang-geui and then committed suicide, spreading consternation through the whole army.

The king of Kogooryu dividing his troops into four battalions made an attack, routed the Wiites on every side and once more established his kingdom. He gave office to the sons of Miroo and Ch'ookyoo and the year following removed his capital to P'ingyang.

In the reign of Sangboo (A.D. 290-300) the Chinese again made an attack on Kogooryu, sending general Moyongoi. He reached the district of Kogook and there attempted to dig up the grave of Nakno, father of the present king. While working at this the soldiers were struck dead as by fright, and from the interior of the grave there came sounds of music. "The devils are after us," said the Chinaman, and returned home with his army.

JAS. S. GALE.

IN THE DIAMOND MOUNTAINS.

AT last we struck the well-made road—the work of the monks—leading up to Chang An Sa. Through a thick grove of Scotch firs and pines—among them the pine yielding the oily luxury known as the “chat” (pine nut)—we approached the monastery. The yellow sunlight on the red trunks of the firs, combined with the darker and lighter greens of the pines, made a picture not to be easily forgotten, especially where a brief view of the mountains above was had through the parting branches.

After still more difficult fords we caught sight of the first monastery, Chang An Sa, perched in an amphitheater of the gorge and shut in by pine forests on the mountain sides. One more ford brought us into the monastery grounds. The part through which we first passed looked like a carpenter shop and board yard combined. The main temple was undergoing repairs; there were some forty carpenters employed, besides laborers to bring in the logs from the woods where they were hewn and marked.

We had some difficulty in getting suitable rooms but presently a young priest of pleasing appearance and high rank gave up his room to Mrs. Bishop, and I took one corner of the general sleeping-room, shut off by a low screen. Then we sat out on the porch and admired the mountain scenery till dark.

As we passed the monastery kitchen we noticed a plump little boy of twelve standing just like an English butler, with his hands under his apron, which, from the fulness of his fat arms, not to mention that of his stomach, protruded with a decided prorusion. A number of other boys were doing chores about the place most obediently and industriously. Some of them I sincerely begrudged to the priests, and would gladly have invited to our school, if that had been an honest course to pursue. The monastery seemed quite an asylum for the infirm, young and old—one woman gave her age as eighty-seven—and all seemed very well treated and well governed. Perhaps the most striking peculiarity of these mountain retreats was the

well maintained appearance of harmony and good feeling between all classes, although outside Koreans more than once declared that they had there fallen among thieves.

Mrs. Bishop's room unfortunately was next the kitchen; so, as she said, she "was baked, fried and generally done up brown, in a temperature of 91°." I was in the next room, just beyond the partition, with twenty-five or thirty men for room-mates. I was afraid to open the tightly closed doors lest they should object, for many of them were sleeping without covering. One candle-light shone upon the picture of Buddha and the hideous ornaments about the altar, and upon the tossing, moaning forms of the sleepers. At midnight the scene was as infernal as I ever want to see. In desperation I at last threw open the door and, turning my head towards it, found relief in the peaceful night scene and the fresh mountain air, until sneezing and coughing here and there, warned me to close the door, leaving a mere air hole at my nose.

Retiring early, about nine o'clock we were awakened by the ringing of bells, the beating of gongs and wooden sleigh-bells, and the chanting of praises to Buddha. This was repeated in prolonged measure in the morning at four o'clock, the rising hour for the monks.

We went sight-seeing after breakfast and saw the Buddhist temple with its coat of many colors in intricate designs, its gilded Buddha, sitting in calm contemplation under a canopy of finely sawn and jointed wood with incense burners and books of prayers and lists of the dead for whom mass had been duly paid, on the altar and tables before them. Along three sides of the room were the conventional host of servants, men, demons and animals.

Near by was the Temple of the Ten Judges, each having at his back a picture of some horrible torment reminding one of the Inquisition, being the product of the same master mind, the Devil. On all sides were special shrines, and government buildings marked by the circling tadpoles. These are for the use of officials when they come up to worship or to have a good time.

The only thing valuable was a little pagoda of ancient workmanship, bronze with gold beaten into the indentations of the design.

Beyond Chang An Sa there is not a horse nor ox to be seen —the reason why was evident. So after sight-seeing we engaged four men to take us and our necessary baggage up the mountain, paying them a good wage of one hundred nyang—two dollars gold—and board for two and a half day's hard work and one day's rest. I noticed a priest carrying off the larger part of

the wages. The chair was simply two poles with a frame-work in the middle resembling a rude arm-chair. It was very comfortable when upholstered by a feather pillow and was admirably adapted to its use.

About the briefest description of the next day and a half would be rocks, rocks, rocks. Rocks over which we traveled by jumping the crevices or walking tight-rope style over a rail; rocks around which one wound his way by clinging to their irregularities to keep from falling into the torrent below; rocks over which the water roared and fell in beautiful waterfalls; rocks at the foot of the falls forming golden basins filled with emerald water; rocks covered with the Chinese names of visitors who especially admired that particular bit of scenery, said names forming the only foothold on the slippery surface; rocks, sloping rocks, which the monks had rendered half-passable by drilling holes, driving pegs and laying logs above the pegs; rocks on which were perched little shrines; a rock ornamented by a huge bas-relief of Buddha, ninety feet high and thirty feet broad at the base; rocks carved into lanterns, altars and odd shapes to cover the ashes of the dead; rocks all interfilled with pines, ferns, moss and other vegetation. Surmounting all, the grand cliffs and peaks of the mountains themselves, the ancestors of the rocks below.

But the climb was broken by a rest. After traveling over rocks and bridges for about two miles, a short walk along a bit of level green brought us to a bridge. Crossing this and ascending through several roofed-gates, we reached the court-yard of Hypo Hun Sa, where everything looked fresh, clean, and newly painted, it having apparently taken the lead in the repairs that were in process at the other large monasteries. The doors of the temple itself were in excellent condition, adorned by carved peonies. Every inch of the building, except stone and tile, is painted in the ever-present red and green entanglements.

After a brief rest we were guided by a boy up to Chyang Yang Sa, off the direct road, up the side of the chasm from which the best view of the mountain peaks is had. It was quite a climb but was through thick shady woods. Here we found a very odd six-sided temple, with a roof most intricate in its structure.

From a pavilion one obtains the famous view of the eleven thousand peaks across the gorge. The long line of cliff, jagged at the top, forms the spurs which Koreans in round numbers have reckoned at eleven thousand. Of yellow granite, age has given them a silver grayish effect, brightened, when we saw it, by the setting sun.

Next morning we called by invitation on the grandmother of the sub-abbot. We found her in a neat little house by the side of the temple, a bright old lady of about eighty who had come up from Seoul to be near her grandson and to die in this blessed retreat.

Further up the gorge we passed the great rock Buddha described above. Beyond this the gorge grew clearer of rocks, the woods thinner and the trees smaller until we caught a glimpse of the sky ahead and a few more zigzags brought us to an open space on the top of the ridge. The trees and shrubs that had long ago finished blossoming in the lowlands were in bloom here and those blossoming below, pear, cherry and nepenthy, were hardly swelling their buds.

Two young priests accompanied us all day, one of them inviting me to share his rice from the handsomely carved and polished hard wood bowls he carried. As he traveled along he was continually singing over the "Na Mu Ami Tabul," carrying it through all changes of time, accent, tune, at the same time presenting his bill to Buddha on his beads. I asked him what the words meant. "Just letters," he said, "they have no meaning, but if you say them many times you will get to heaven better." Then he presented me with the string of beads and taught me the syllables, saying: "Now you keep the beads, say the words and you will go to heaven." Poor fellow, I told him of "the Way, the Truth and the Life" and we had a long talk as we journeved. On the sabbath he invited me to his room saying that I would find it a quieter place to study my belief. I feel sure he is trying earnestly to walk heavenward and over a hard path full of deceitfulness. I believe many of the priests, especially the younger ones, are like him. I have hopes for them but fear the older ones are deeply insnared. "With God all things are possible."

The woods on the east side of the mountains are full of giant pines and firs, comparatively untouched except where some have been killed by robbing them of their bark. On the dead pines we saw the peculiar moss from which priests make those wisp-broom-like hats they sometimes wear when "on the road."

After the down-hill zigzags we struck another rocky gorge running south-east and this we followed to U Cham Sa. Our approach to the monastery was evident from the timbers lying on all sides newly hewn for the repair of the temple.

Passing the cemetery with its oddly shaped stones we were shown the pools said to have been the bathing places of dragons in olden times. They are nothing more than pot-

holes, places where a boulder has worn a hollow in a rock on which it rested by its rolling and revolving in the force of the current. Arrived at the monastery we were taken into the government buildings, where we made ourselves quite comfortable, though not without insisting on the rights gained for us by our passports.

The morrow being sabbath, we spent it quietly in our rooms. Here too, I was impressed by the bright, busy boys around the monastery. Che On I offered one, who had not yet had his hair cut, a piece of chicken, but he refused it because he was a Buddhist. A sneaky tramp-like looking priest told him that, as long as no one saw him, it was all right. But he still refused to eat it.

While we lacked the animal food we very much needed during our hard climbs, we had plenty of rich vegetable food. The pine nuts that abound here partly take the place of animal oils, being rich in fatty matter. Then the sea weed, not at all bad to the taste, dipped in a batter and fried in oil, excelled many a variety of cracker for its rich salty flavor.

On Sabbath night we were wakened by the ringing of the monastery bell and got up to see the night worship. We found our friend the young priest standing in a little tile-roofed building in the faint glimmer of a paper lantern, tapping the bell with a knot of wood and chanting his worship of Buddha. It was a weird scene and the mysterious language whose meaning even the chanter knew not, added to the weirdness. The chant ended, with a mallet in each hand he beat a rhythm on the sides of the big bell, beating faster and faster till he ended with a flourish that used up all his strength and activity. Then sounded out into the deep valley the three full sonorous tones that ended that part of the worship, produced by striking it on the lip with a log of wood. The bell being eight inches thick on the lip and quite thin above, the difference of tone is great and the effect impressive.

The priest then led the way to the temple. Here we found another priest in the "dim religious light" from the lamp in the alabaster bowl before the idol, chanting to the accompaniment of his little bell, struck with a branch of deer's horn. The idol here is really a group of fifty-three idols situated among what close inspection shows to be a representation of the upturned roots of a tree. Below are three hideous dragons. The meaning is this: When the fifty-three priests from India came to Korea to introduce Buddhism they came to this place and sat by a well under a "Nuram" tree. As they sat there, behold, three dragons emerged from the well, began a combat with the priests and in the conflict called up a great wind which over-

threw the tree. The priests, not to be outdone, placed each his image of Buddha on the roots of the tree, making an altar of what was intended for their destruction, like the saint who, when the devil tore off his chariot wheel, took the devil himself, twisted him into a wheel and rode on to Rome. Finally the priests overcame the dragons and drove them into the well, upon which they piled great rocks, built the temple on top and founded this monastery. The priests show, in proof of the story, the place where the water from the well comes out further down the hill. These are probably the same dragons that used to bathe in the Dragon's Pool mentioned above. The most improbable thing about the legend, aside from the fact that a Buddhist priest told it, is that the dragons, being Korean dragons, ever bathed

On each end of the altar and on each side of the temple was a huge bouquet four feet wide and ten feet high of paper peonies of various colors.

In the morning the young priest took me on a tour of inspection, and I had a good opportunity to see the priests of a first-class monastery in their private apartments. These consisted of a large living room and a number of cells, just large enough to lie down in. All were very clean. Each cell contained the private shrine of its occupant. The priests seemed busy studying, and apparently lived a happy, peaceful life, compared with the fate of the ordinary Korean. However, this is only their place of refuge and each must seek his support by pilgrimages over rough Korean roads and through dirty Korean towns where he receives "low" talk from the very slaves and begs for his living. Some probably have rich relatives who help them liberally. As I chatted with a dozen monks they sent the boys out for refreshments and treated me to square cakes of pine nuts glued together with honey, a rich delicacy; for what is oilier than a pine nut and sweeter than honey? I suffered for it the rest of the morning.

Just before we left, to descend the mountains, the old abbot invited us into his room and with his own hands prepared a repast of more honey, pine nuts, popped rice glued into thin cakes with honey, sweet cake and Chinese candies. As the hospitable old man busied himself, I could not help comparing the culture of Confucianism, as seen in Korea at least, with that of Buddhism. The former is conceited, indolent, often insolent, while the culture of Buddhism, even though it be superficial, is in appearance considerate, gentle above all things, and hospitable.

As we took our departure, all the priests and laborers around gathered to bid us good bye, the older men following us down to the road.

Descending the rocky gorge some distance, we turned up towards the west through thick woods full of rocks. After a hard climb of several miles we reached a pass 3700 feet above the sea, from which a broad view of the Japanese Straits is had. Then down again through similar woods over a stair-like path lined with ferns and flowers, magnificent flowering ferns, and specimens of *Felix Max* forming baskets in whose centers often another plant spread its leaves and flowers. Here and there thro the woods we found little log cabins, at one of which we had a good Korean dinner. The latter part of the journey over bare mountain sides was very tiresome but we finally reached Chang An Sa, late in the day.

Here we found our belongings well cared for by the young priest in whose room we had left them, but the candles in my boxes were melted and tied in knots by the heat of the floor and some taffy was turned to molasses and had covered everything in my tin provision box. That night was spent as our first had been and the next morning we left the mountains with a feeling of relief at leaving behind us the constant sights and sounds of idolatry. We took a back track till noon and then struck off north for Wonsan. A long hard climb brought us to a high plateau over which we traveled for a day, and found it very fertile tho very little occupied. That night we stopped at the only inn on the road. The inn-keeper and wife gladly gave up their room to Mrs. Bishop, which kindness she returned in the shape of a pair of scissors presented to the house-wife. I wanted to sleep in the yard, but the host would not let me for fear of tigers. So I had to sleep in a room eight feet by ten with seven other men, a cat and a bird. By tearing the paper off a window near my head I saved myself from death by suffocation, and could have had a good night's rest had not the four horses been crowded into two stalls in the kitchen. They found quarters so close that they squealed and kicked and bit and fought all night, and their drivers helped them make night hideous by their yelling.

F. S. MILLER.

WHAT KOREA NEEDS MOST.

AFTER fourteen years abroad I have returned to the land where I was born and reared, with a heart full of expectation that during these years the country must have made some improvement in national life in general, but my disappointment has been great, and it grows greater every day as I begin to know more of Korea. In fact, the country is in a worse condition to-day than before my departure from Seoul fourteen years ago. The first thing that makes my heart bleed is the condition of the people. They seem to be perfectly helpless, and have no plan whatever as to what they should do in order to make a living. The Koreans have never known the rights and privileges of citizenship in an independent and civilized state; but for many centuries they have been left to themselves in a hermit kingdom and they have been happy and contented in their way. Since the beginning of intercourse with foreign countries, they have been caused to pass through several trying periods in their national history, and they know not how many more troubles and sufferings are in store for them in the future. In late years the government has introduced reforms into all departments, and by one stroke of the brush, laws and customs centuries old have been wiped off the statute book. The new rules and regulations are still unfamiliar, and mostly unknown to the people. The political horizon is still darkened by threatening clouds, and the policy of the government has been changed with lightning speed. So far they have not seen, nor have they been benefited by the beauties of the new reformation, but only the disturbances, riots and other unpleasantnesses which have deprived them of their occupations, and, in many cases, of their lives. Then is it to be wondered at that distrust and suspicion are entertained in their minds at the present? History tells us that no country in the world can exist and prosper without the coöperation of its people. My purpose in this paper is not to discuss politics, but to endeavor to

bring before the public my idea as to how to bring about the solution of this grave problem.

The government must know the condition of the people, and the people must know the purpose of the government. The only way to bring about mutual understanding between the government and the people is the *education* of both parties.

What Korea needs most at the present is *men*, and many of them. She wants *men* in every department of her organization, who understand not only how to rule, but how to teach others and guide them into the right path as a shepherd does his wandering flock. The Koreans are capable of learning any science or art, and their natural mode of thinking is very logical. If they are properly taught they will become very able rulers as well as teachers. I have a firm belief that Korea will ultimately become a power in the orient, however hopeless the prospect may be just as the present. All they need is men who will teach them and love them sincerely.

In overhauling a fabric several centuries old, the operators must understand the process of overhauling as well as repairing, at least repairing should begin as soon as overhauling commences. The present Korea is at the stage of simple overhauling and chaos reigns supreme everywhere. Under these circumstances the rulers as well as the people experience all sorts of discomfort and fatigue, and naturally on the part of the people distrust and suspicion exist toward their rulers. Without education the people will never understand the good intentions of the government, and without education the government officers will never make good laws. The law makers must know the fundamental principle of law in order to make good laws, and the people must understand what the laws are for, and appreciate the good of them: and then they will obey the laws the moment they go into effect.

My idea may seem ridiculous to some—the solving of such an urgent problem by gradual education of the people, whereas the condition of the country requires immediate relief. But the relief-work has not yet commenced so far as I can ascertain. There may be several methods of relief, but education is one of the most effective and permanent means. The government may change from time to time, and the political complexion of the country may alter according to the circumstances, but the people will be here always.

A hungry man will never get rich if he only sits around and complains of his hard lot, but he must go about and sow the seeds in some fertile soil, so that some day he may reap the harvest and enjoy the fruits of his labor. Education of Ko-

rean youth is the sowing of the seed. Korea may seem now helpless and hopeless, but everybody in the kingdom must realize the importance of education, and commence to educate the younger generation from this day on. I am positive that he will see the fruits of his labor much sooner than he expects. When this younger generation absorbs the new ideas and trains itself in Christian civilization, nobody knows what blessings are in store for Korea, and what blossoms may bloom in the national life of this now cheerless country.

It is sincerely hoped by all those who love Korea that the government will spend all its energy and effort to found schools of all kinds, especially of manual training. Industrial, agricultural and medical schools not only in Seoul, but in various districts throughout the kingdom, and compel the people to send their children to these institutions. After these children and youth graduate from the schools, the government must employ them according to their individual capacity. Before long the people will realize the profit of sending their children to school to be educated, and those educated young men will help their leaders in overhauling as well as reorganising all matters of national importance. Moreover, when they know how to make their living by the knowledge which they have acquired from these schools; they will naturally appreciate the efforts of the government and will coöperate with the government people in peace as well as in war. I, personally, would like to see the government budget show a larger item for educational purposes than any other item for the next ten years, also I appeal to those who love humanity that they will use their efforts for the education of these poor and down-trodden Koreans.

PHILIP JAISOHN, M. D.

REVIEW OF THE GOSPEL OF MARK.

AT the Editor's request, I submit a few comments on the recent translation of the Gospel of Mark. As suggested in the May REPOSITORY of 1895, the Revising Committee has been done away with. Since this makes the duty of revising the Scriptures as they are presented by the Board of Translators to rest on the whole missionary community, I venture some suggestions, after a very imperfect review of the work. A thorough revision would require almost as much labor as the original translation.

After several readings of this new version, I can express great pleasure with the work as a whole. While not free from many faults, yet, as the tentative work of an individual, it gives promise that the joint work of the Board will supply a long felt want. It is without doubt an improvement over all past translations of this gospel as we have a right to expect that it would be.

I congratulate the translator, (whoever he may be, for I have not the advantage of knowing) for many points of excellence, many more of which might be mentioned than I shall attempt to do. Of course translator, reviewer and reader all have one purpose, and I shall try to make my criticisms all serve that one purpose,—viz. the elimination of mistakes, that we may the sooner reach a perfect translation. It requires little knowledge and little skill to find fault, and I have the satisfaction of knowing that if my criticisms are false or worthless they will at least do no harm.

I can speak with undivided approval of the change of method in this version as to the translation of proper names. The wretched attempts made in many former books to transfer English or Greek sounds of proper names into Korean resulted in a confusion unintelligible to English, Greek or Korean alike. In this version uniformity with the Chinese Scriptures has been secured and great confusion avoided by spelling the proper names in the same way that a Korean would pronounce the characters for the name in the Chinese Scriptures. In my opinion the name of Jesus is properly an exception to this rule. That it is a natural instinct that the Sacred Name should be kept as nearly as possible to the original sound is shown by the fact that in our songs and speech 예수 has almost everywhere supplanted 야소.

The word baptism has also been translated instead of being lugged bodily over into Korean. In ordinary words there is no merit

whatever in a mere foreign sound and the disappearance of 밥례 레 from these pages with the substitution of 세례 is a most acceptable change. It is much to be regretted that the same rule has not been followed with the word for Sabbath Day, which appears everywhere as an undisguised foreigner, no more sacred and certainly much more unintelligible by being called 사밧날 instead of the plain Korean 안식일.

A few signs of a tendency to revert to a former type are found in the transliteration of one or two of the Aramaic expressions of Jesus, as in 15: 34. Another is found in 5: 9, in an attempt to translate "Legion" by 레기온, a very doubtful experiment.

Not the least among the improvements is a tendency to use a more simple Korean colloquial rather than merely the untranslated sounds of the Chinese characters, a method of translating very dear to the Korean teacher but useless as a means of conveying ideas to the average Korean. In this change the foreigner's influence is evident and also a proof that, with the passing years, he is gradually getting the use of the mother tongue of the people and more and more out from under the influence of a self-styled scholarship. There are still however too many Sinico-Korean words. The style would be more forcible were these replaced by simple, idiomatic, colloquial expressions.

I think I discover a tendency also to dispense with the hitherto inevitable verbal noun (名) and to substitute, occasionally, the clause 하는것 which is certainly an improvement.

I have not discovered in this version the use of the low form 네 in addresses to Jesus and to God. The abolition of the use of low talk to God is to be heartily commended.

Among misprints I call attention to chap. 5: 1²; 9: 5, 40, 44, and 11: 8, 9. It is to be regretted that the book did not receive a more careful proof reading to correct the misprints and the bad spelling and to look after the duplicated and omitted syllables. In some words the type is bad as 우리 in Chap. 1: 36 and 네 in 3: 5, and 7: 5. If it can be hoped for with Korean workmen, a little more attention paid to inking would be a vast improvement.

The size of the type is probably as large as we can hope for. Yet should we not expect on behalf of all Koreans as well as foreigners that all the future editions of the gospels be printed with at least as good type as this, if not better? A recent copy of the last version of the gospel of Luke stirs me to a vigorous protest

against the possibility of any more gospels being given us in such crowded type. It will not do. The Koreans will not read it. The Scriptures are certainly worthy of as good a setting as we have found it necessary to give to our tracts in order to get a reading for them. The Bible Societies can certainly afford to give us the Gospels and Acts at least in readable form and make experiments later.

Should not the title of all of our books be written in Chinese as well as in the Unmoun character?

Considerable independence, intentional and otherwise, has been shown in the spelling of words. Adverbs are spelled without uniformity, but in the majority of cases 히 is improperly replaced by 이 in such words as 만히, 갖가히, 종용히. It is greatly to be hoped that uniformity in spelling can be reached in all our books. And in some minor respects it is very much to be hoped that a reform may be made in what has often hitherto been called the standard way of spelling. The translator has taken a step in the right direction in spelling the accusative ending 를 according to the sound instead of the usual 른. In most points I agree with the standard or French method of spelling, but I find that there is no more frequent cause of blundering in reading than to spell words differently from their pronunciation, as 나를 for 나를, 잊스니 for 잊스니, 거슬 for 거슬, 아바지 for 아버지, &c. Some consensus of opinion should be reached if possible. [In this we heartily agree. Ed. K. R.]

Besides faults which a careful proof-reading might have removed, there are others of a more radical nature. I shall make bold to rush in with my criticism in some places where I am not prepared to suggest a better way.

Attempts have been made here and there to translate what the Korean language has no idiom to express, as in Chap 1: 2 and 2: 24 볼지어다,—13: 21, 보라. Even if it were admitted that this is good Korean, why the difference in the form?

Particles are used too freely, caused by an over-literalism. 대개 and 이에 become entirely too familiar, considering of how little use they often are for conveying thought.

One cannot read this book long without being unfavorably impressed with the frequent repetition of the ending 거늘. The ending 뉄 is often used where we would expect 라, as in 1: 1, 35. In the following places is it not necessary to make a change of endings? Chap. 1: 27, 뉄 for 떠, and 뉄 for 로다,—3: 26,

instead of **호기에니를지니** write **호리니**—6: 37, for **줄지니라** substitute **주라**,—9: 7, for **와** would write **와서**. 9; 12, for **흘거시여늘** write **나라**.

Of the noun endings I think that the genitive is too frequently used as in 1: 7, **그의신**. Plural endings are much too frequent, as in 1: 19, **그물들**, 5: 19, 20 **일들**, and words which the genius of the Korean language does not naturally pluralize. The use of too many plurals and the tendency to use pronouns wherever they are used in English, are examples of the too free use of foreign idiom. While on the whole the smoothness of the translation is much to be commended, the influence of foreign idiom is seen entirely too often extending even to the structure of the whole sentence. In such cases an entire recasting of the sentence will be necessary if the Korean idiom is to be attained.

Let me call attention to a number of infelicitous or questionable words. In 1: 12, **모라** for **죄족**.—In 1: 21 and many other places, **서사관** is given as the translation of the word scribe. The old familiar **선비** is much better. In 6: 30 the mistake is made of translating the word apostles by **예조** instead of **수도**. In 1: 3, **굽은길** is very questionable, as is also **일만복이여** in 11: 9 and 10, also **샤랑** instead of **직방** in 14: 14. In 9: 5, I see no reason for trying to retain the Hebrew sound which is there spelled **립비** simply because it has been retained in English. Better translate it. Does not **더러 온손** in 7: 2, 5, give a wrong impression? The hands were not dirty but only ceremonially unclean. In 7: 32 **혀오그러진** is questionable. In 12: 1, **산울** is a puzzle to the Koreans. In 1: 6, **들劬** would be better than **석청**.

What text of Scripture was followed in this translation? Evidence is found by comparing chap. 6: 12, 7: 22, 11: 16 and other passages that no one text was adhered to. Is it to be the policy of the Board that the text from which the Revised English Bible was translated is to be followed? In some of the suggestions given below of expressions which, for various reasons, need changes or recasting I have been more or less uncertain because I did not know the text followed by the translator. Please notice whether the following do not need changes. Mark 1: 3 change **호나의소리** to **호사름의소리**.—Chap. 1: 33, **온성이** to **온성사름이**.—Chap. 1: 4, **죄사호는뉘우**

쳐곳치는례 is questionable.—3: 19, **프**랑느니라 to **꾼**자라. 3: 22, 그가별서복을집히고 to 그사름별서복의붓흔바되어여서.—5: 19, 쥬 | to 쥬며셔.—6: 2, 그르치시기률시작흐시니 to 그르치시니, and the same change in other places where 시작 is used in imitation of a foreign idiom.—6: 2, 무어시나 to 엇더흐며,—6: 14, 파다훈지라 to 두루전파흐니, and 권능을예수로 힝훈다 to 권능이그사름의게나타낸다,—6: 15, change 선지자 | 니선지중에흐나와굿흔듯흐다 to 선지자라흐며혹넷적선지중에흐나와굿다,—6: 17, 장가들냐함이라 to 장가드럿스매,—6: 42, 사름 가온되셔 to 사룸울,—6: 46, 후에괴도흐러산으로 가시다 to 후에산에가서괴도흐시더라,—7: 6, 입 살노 to 입으로,—7: 10, 쟈는죽인다 to 쟈는반드시 죽이리라,—8: 2, 넉이노니 to 넉이눈거손,—8: 7, 쪘적은싱선두어마리가 to 뜨여간적은싱선이,—9: 1, 보기서지죽음이업스리라 to 볼때서지죽지 아니흐리라,—9: 3 and 5 need reconstruction. —9: 23, 네 가밋으면 to 네가능히밋을수잇스면.—In 9: 42, 44 and 45 I think that 범죄 should certainly be replaced by 죄 범,—10: 4 is a very questionable phrase. 11: 2, 암회뵈는마 을 to 암촌,—12: 5, 종들을 to 종을, plurality being expressed by the context,—12: 12, 그저가기는 is very doubtful, —12: 19, Revise first part of sentence and omit 형이,—13: 14, 뷔터을일우게흐는뭐은물건이 is very bad, I suggest 망케흐는뭐은거시 which is not altogether unobjectionable either,—13: 25, 혼들이며 to 진동흐며, a word expressing more terror,—13: 28, 빙호라 to 싱각흐라, and,—13: 32, 인조도또흔 to 뜨흔아들이라도. The word 인조 should be reserved as the official Messianic title of Christ and not used in places where Jesus is only speaking in his humility as a Son and a Servant, and,—14: 21, **프**눈쟈의게는 to **프**눈 쟈는 and 그사름이나지아니흐엿더면됴흘번흐 엿다 to 그사름의게는나지아니흐엿더면됴핥겟다,—15: 2, 네가말흐엿도다 to 네말이올다,—15:

30, 너를 to 스스로, -16: 10, 흠여호던 to 힘여잇던, - 10: 4, is a very questionable phrase for divorce. If it is retained I would insert 서로 before 떠나는.

It seems strange that where there is a good idiomatic expression almost identical in thought it should not have been used, as in 5: 26 where 효험이업고 would have been much better than 나음이업고.

6: 20, 의잇고올혼사를 to 올코거륵혼사름, - and 여러가지룰횡 to 준횡호는거시만코, - 7: 11, 혼사를 to 혼사를, - and 드리량던거슬각판호 옛느이다흐라흐·번역흐면하느님에드렸습느 니다흠이라 change to 맛당히드릴거슬각판이라 흐고각판은번역흐면곳하느님에드리는례물 이 라는뜻시라, - 7: 16, 듯게흐여라 to 맛당히드려라, - 13: 22, 유혹흐게흐면곳유혹흐리니 to 능히유혹흐게흘수잇스면곳유혹식히리니, - 1: 20, 그들이아바니셔비태와삭군들을빅에두고 to 그들이 빅에서아바니셔비태와삭군들을떠나셔, - 1: 20, 가시니곳사밧날이라 to 가시매예수의셔안식일에곳회당.

Examples of an over-literalism destroying the sense or making a foreign idiom are not infrequent.

The above are a few of the surface imperfections of this version. The chief faults, however, are more radical, extending to the structure of the sentences, many of which are cast on entirely too foreign a mould. The smoothness of the translation is sometimes interrupted by unexpected departures for which we see no warrant, as in Chap. 1: 24, which affords a singular instance of aberration, 슬포다 is given as the equivalent of "Let us alone" of the King James, version, a clause which is omitted from the Revised Version and had better be omitted here than inserted in such a way. While regretting that the book is marked by infelicities so that we cannot hope that it will take permanent place in Korean literature as a translation of the gospel of Mark, yet we hail it as a great improvement over former efforts to translate this gospel and a book which will be extremely useful in the Korean work.

WILLIAM M. BAIRD.

IN THE ORCHARD.

EXPERIENCE teaches that large, well flavored fruit in abundance, may be had only with exceptional care. Successful orchardists, ever watchful, are now among their trees, pruning them and fertilizing the soil around their roots. They tell us to prune for shapeliness in the trees, prune for light, and cut all sickly-looking and decaying wood away.

Rid the trees as far as practicable of all the results of last year's disease and insect ravages. Insects which prey upon foliage and fruit may now receive attention as well as later.

Several of the pests, as the plum curculio, winter in the leaves or rubbish around the trees. It will be well then to burn all this.

If lime (say) has not been freely used as a whitewash, to prevent the laying of insect eggs, scrape the trunk and large branches which often conceal hibernating eggs of destructive insects. Burn these scrapings also, and all prunings which will often contain wintering eggs of plant lice, apple and cherry aphides, &c.

The borer, the great apple-tree pest of Korea, should now receive special attention and be destroyed before it resumes its work in the early spring. Decaying wood resulting from old wounds should all be cut away.

Be the wound, whether in the stem or branch, exposed to the severe action of the elements, rain and frost especially, the loss of vitality will readily be discovered in the surrounding wood, after its exposure to months of wintery weather. If this wood be cut away, when the vitality of the tree is quickened by approaching spring, the healing will begin at once and continue right along, if the wound is protected from the weather, until only a scar remains.

If, last fall, after giving your trees a feed of bones, &c. you properly prepared them for winter, they now have a mulch of manure over their roots or a slight cone of earth around the stem. Level this earth, destroying all appearance of destructive insects therein and turn the mulching manure underneath the soil. A few days later, scatter wood ashes above the roots and turn them underneath the surface.

Inasmuch as our orchards have not had the benefit of snow or rain of any consequence during the past winter, it will be well to water the soil around the trees to accelerate chemical action therein, for the trees will get little or no food from the atmosphere until they have borne foliage to collect it.

Stir the soil over the roots well, once every few days, during the spring and summer, without disturbing the roots, and keep it in a moist condition by watering if it is not mulched.

Not only does a moderate quantity of water accelerate chemical action, in the soil, as said above, but it is the vehicle which bears nourishment to the roots from the soil above, and presents to them whatever nitrogen, in the form of ammonia, it may itself contain, and supplies the oxygen and hydrogen so necessary to sustain chemical action and produce digestible plant food.

Much here said applies to small fruits, especially grapes. But the latter need more careful and constant pruning as the vines grow so fast I hear a friend say that he does not like to prune thro spring and summer, because the vines then bleed so badly. The pruning then done is generally from small branches which grow uselessly and sap the vitality of the plant, needed for its vigorous growth and fruit production. The sap lost by pruning would otherwise go into the useless growth, and is, the bleeding continuing only two or three days, a mere fraction of that lost to the productive part of the plant, if the prodigal branch is left to grow throughout the season.

March, 15th.

Wm. McE. DYE.

EDITORIAL DEPARTMENT.**THE QUEEN'S DEATH AGAIN INVESTIGATED.**

OUR readers will be interested in the official report made by a Vice-Minister of Justice to Yi Po-n Chin, Minister of Law, which we print in full. As soon as the King was in a position where he could act with freedom, he ordered a thorough and impartial investigation to be made into the circumstances of the death of his Queen. Thirteen Koreans were arrested charged with participation in the crime and their trials are now in progress.

At the special request of His Majesty, his Foreign Adviser, C. R. Greathouse, attended the sessions of the Court, examined the witnesses and supervised the proceedings. The Court has been in session about fifteen days, a large number of witnesses have been examined and full access has been given to all official documents.

We believe, therefore, that this report, while at variance with the statements in the Judgments rendered by the Courts under the control of the late Cabinet and which were reproduced from the *Official Gazette* in the January issue of THE REPOSITORY, will be found reliable and that we have at last a faithful account of the circumstances under which the Queen of Korea died.

On the 16th inst., under escort of General Hyen, Commander of the Palace Guards on the 8th of October and one of the few officers (as far as we know) besides Col. Hong, who did not doff his uniform and run, we were privileged to visit the house and rooms where the savage and horrible butchery of Her Majesty took place. The ground-plan of the buildings which we print was taken on the spot.

After a full survey of the grounds, the several gates thro which the assailants entered, and the rooms occupied by Their Majesties, it is difficult to see how the poor Queen could have escaped from the murderous band that rushed into and surrounded the building where she was. They hounded her into a small room sixteen feet long, eight feet wide and seven feet high and there killed her, as stated in the report.

To revert to the trials, Mr. Greathouse states to us that they have been fairly and carefully conducted and that no torture has been used. And we feel assured that so long as he is connected with the matter, this course will be continued. It appears to us, and we base our opinion on information furnished us by others in addition to that of Mr. Greathouse, that these trials have not only been free from the gross faults that frequently disfigure the proceedings of Eastern courts, but that for purity and honesty of procedure, for patient and thorough-going investigation, and for general approximation to Western notions of justice and integrity, they are in every way remarkable.

Official Report on Matters connected with the Events of October 8th, 1895, and the Death of the Queen.

HIS EXCELLENCY YI POM CHIN,
Minister of Law.

Your Excellency.

Having been ordered to examine and report respecting the attack on the Palace and the murder of Her Majesty the Queen and others on the 8th day of October last, as well as into the affairs connected therewith, I beg to say, That we have examined many witnesses and papers and have also partially tried a number of Koreans who are charged with participation in said affair. Each of these persons is being accorded a fair and full trial, and as soon as all the evidence is taken I will submit to you a full report in each case, but in the mean time, I have sufficient evidence to make this general report and in doing so will endeavour to state the facts as briefly as possible.

When, on July 23rd, 1894, and just before the commencement of the Japanese-Chinese war, the Korean Palace at Seoul was taken possession of and occupied by the Japanese troops under the orders of Mr. Otori, then the Japanese Minister accredited to the Korean Government, the extensive Korean soldier barracks situated at the corner of the streets near the front and principal gate of the Palace grounds and not more than thirty paces from the gate, were also taken possession of and occupied by Japanese troops.

Before this time these barracks, which in fact command the chief entrance to the Palace grounds (such grounds being surrounded by walls from fifteen to twenty-five feet high), had been used by the Korean Palace guard. In August, 1894, the Japanese troops were withdrawn from the Palace, but they continued to occupy these very important barracks and have continued so to do until the present time.

The Japanese Minister, Mr. Otori, was recalled and Count Inouye appointed in his place, and some time afterwards the latter was also recalled and Viscount Miura appointed Minister and he took official charge of the Japanese Legation in Seoul on September 3rd, 1895.

At no time had there been war between Korea and Japan, and indeed it was supposed that the relations between the two Governments were exceedingly amicable; the Japanese Ministers exercised much influence in Korean affairs and advised and brought about many changes in the Government and laws. A large number of Japanese instructors and advisers were employed and paid by the Korean Government, especially in the War Police and Law Departments.

After the attack on the Palace on October 8th last, when it was reported that the Japanese troops had led in this attack and that a numerous band of Japanese, usually called *Soshi*, had gone with them into the Palace and, under their protection and by their aid, murdered the Queen and burnt her body, Viscount Miura was recalled by the Japanese Government and he and Mr. Sugimura, Secretary of the Japanese Legation at Seoul, as well as more than forty other Japanese sent by the Japanese Government from Seoul to Japan, were arrested for participation in said affair and tried by the Japanese courts in Japan sitting at Hiroshima and duly acquitted and discharged as innocent of any crime.

The judgement of that court has been published; and as it states very many facts and as, in quoting it, I can not be said to misrepresent the facts if I adopt them from the judgement of the Japanese court, I here give a copy of that judgement in full.

**"COPY OF THE DECISION OF THE JAPANESE COURT OF
PRELIMINARY INQUIRIES.**

"Okamoto Ryunosuke, born the 8th month of the 5th year of *Kaei* (1852), Adviser to the Korean Departments of War and of the Household, *shizoku* of Usu, Saiga Mura, Umibe Gun, Wakayama Ken.
 "Miura Goro, Viscount, Sho Sammi, First Class Order, Lieutenant-General (First Reserve), born 11th month 3rd year *Kokwa* (1846), *kwazoku* of Nakatomisaka Cho, Koishikawa ku, Tokyo Shi, Tokyo Fu.
 "Sugimura Fukashi, Sho Rokui, First Secretary of Legation, born 1st month 1st year *Kuei* (1848), *heimin* of Suga Cho, Yotsuyaku, Tokyo Shi, Tokyo Fu, and forty-five others.

"Having, in compliance with the request of the Public Procurator, conducted preliminary examinations in the case of murder and sedition brought against the above mentioned Okamoto Ryunosuke and forty-seven others, and that of willful homicide brought against the aforementioned Hirayama Iwao, we find as follows:—

"The accused, Miura Goro, assumed his official duties as His Imperial Majesty's Envoy Extraordinary and Minister Plenipotentiary at Seoul on the 1st of September, the 28th year of Meiji (1895). According to his observations, things in Korea were tending in a wrong direction. The Court was daily growing more and more arbitrary, and attempting wanton interference with the conduct of State affairs. Disorder and confusion were in this way introduced into the system of administration that had just been reorganized under the guidance and advice of the Imperial Government. The Court went so far in turning its back upon Japan that a project was mooted for disbanding the *Kunrenpai* troops, drilled by Japanese officers, and punishing their officers. Moreover, a report came to the knowledge of the said Miura that the Court had under contemplation a scheme for usurping all political power by degrading some and killing others of the Cabinet Ministers suspected of devotion to the cause of progress and independence. Under these circumstances, he was greatly perturbed, inasmuch as he thought that the attitude assumed by the Court not only showed remarkable ingratitude towards this country, which had spent labour and money for the sake of Korea, but was also calculated to thwart the work of internal reform and jeopardize the independence of the Kingdom. The policy pursued by the Court was consequently considered to be injurious to Korea, as well as prejudicial, in no small degree, to the interests of this country. The accused felt it to be of urgent importance to apply an effective remedy to this state of affairs, so as on the one hand to secure the independence of the Korean Kingdom, and on the other, to maintain the prestige of this Empire in that country. While thoughts like these agitated his mind, he was secretly approached by the Tai Won-kun with a request for assistance, the Prince being indignant at the untoward turn that events were taking and having determined to undertake the reform of the Court and thus discharge his duty of advising the King. The accused then held at the Legation a conference with Sugimura Fukashi and Okamoto Ryunosuke, on the 3rd of Oct. last. The decision arrived at on that occasion was that assistance should be rendered to the Tai Won-kun's entry into the Palace by making use of the *Kunrenpai* who, being hated by the Court, felt themselves in danger, and of the young men who deeply lamented the course of events, and also by causing the Japanese troops stationed in Seoul to offer their support to the enterprise. It was further resolved that this opportunity should be availed of for taking the life of the Queen, who exercised overwhelming influence in the Court. They at the same time thought it necessary to provide against the possible danger of the Tai Won-kun's interfering with the conduct of State affairs in

the future—an interference that might prove of a more evil character than that which it was now sought to overturn. To this end, a document containing pledges required of the Tai Won-kun on four points was drawn by Sugimura Fukashi. The document was carried to the country residence of the Tai Won-kun at Kong-tok-ri on the 15th of the month by Okamoto Ryunosuke, the latter being on intimate terms with His Highness. After informing the Tai Won-kun that the turn of events demanded His Highness's intervention once more, Okamoto presented the document to the Prince, saying that it embodied what Minister Miura expected from him. The Tai Won-kun, together with his son and grandson, gladly assented to the conditions proposed and also wrote a letter guaranteeing his good faith. Miura Goro and others decided to carry out the concerted plan by the middle of the month. Fearing lest Okamoto's visit to Kong-tok-ri (the Tai Won-kun's residence) should excite suspicion and lead to the exposure of their plan, it was given out that he had proceeded thither simply for the purpose of taking leave of the Prince before departing for home, and to impart an appearance of probability to this report, it was decided that Okamoto should leave Seoul for Ninsen (Inchon), and he took his departure from the capital on the 6th. On the following day, An Keiju, the Korean Minister of State for War, visited the Japanese Legation by order of the Court. Referring to the projected disbanding of the *Kunrentai* troops, he asked the Japanese Minister's views on the subject. It was now evident that the moment had arrived, and that no more delay should be made. Miura Goro and Sugimura Fukashi consequently determined to carry out the plot on the night of that very day. On the one hand, a telegram was sent to Okamoto requesting him to come back to Seoul at once, and on the other, they delivered to Horiguchi Kumaichi a paper containing a detailed programme concerning the entry of the Tai Won-kun into the Palace, and caused him to meet Okamoto at Yong-san so that they might proceed to enter the Palace. Miura Goro further issued instructions to Umayabara Muhon, Commander of the Japanese Battalion in Seoul, ordering him to facilitate the Tai Won-kun's entry into the Palace by directing the disposition of the *Kunrentai* troops, and by calling out the Imperial force for their support. Miura also summoned the accused Adachi Kenzo and Kunitomo Shigeakira, and requested them to collect their friends, meeting Okamoto at Yongsan, and act as the Tai Won-kun's bodyguard on the occasion of His Highness's entrance into the Palace. Miura told them that on the success of the enterprise depended the eradication of the evils that had done so much mischief to the Kingdom for the past twenty years, and instigated them to dispatch the Queen when they entered the Palace. Miura ordered the accused Ogiwara Hidejiro to proceed to Yongsan, at the head of the police force under him, and after consultation with Okamoto, to take such steps as might be necessary to expedite the Tai Won-kun's entry into the Palace.

"The accused, Sugimura Fukashi, summoned Suzuki Shigemoto and Asayama Kenzo to the Legation, and after acquainting them with the projected enterprise, directed the former to send the accused, Suzuki Junken, to Yongsan to act as interpreter, and the latter to carry the news to a Korean named Li Shukwei, who was known to be a warm advocate of the Tai Won-kun's return to the Palace. Sugimura further drew up a manifesto, explaining the reasons of the Tai Won-kun's entry into the Palace, and charged Ogiwara Hidejiro to deliver it to Horiguchi Kumaichi.

"The accused Horiguchi Kumaichi at once departed for Yongsan on horseback. Ogiwara Hidejiro issued orders to the policemen that were off duty to put on civilian dress, provide themselves with swords and proceed to Yongsan. Ogiwara himself also went to the same place.

"Thither also, repaired by his order, the accused Watanabe Takajiro, Narai Kishiro, Oda Yoshimitsu, Kiwaki Sukunori and Sakai Masataro.

"The accused Yokoto Yutaro joined the party at Yongsan. Asayama Kenzo saw Li Shukwei, and informed him of the projected enterprise against the Palace that night. Having ascertained that Li had then collected a few other Koreans and proceeded toward Kong-tok-ri, Asaina at once left for Yongsan. Suzuki Shigemoto went to Yongsan in company with Suzuki Junken. The accused Adachi Kenzo and Kunitomo Shigeakira, at the instigation of Miura, decided to murder the Queen, and took steps for collecting accomplices. The accused Hirayama Iwabiko, Sassa Masayuki, Matsumura Tatsuki, Sasaki Tadasu, Ushijima Hidewo, Kobayakawa Hidewo, Miyazumi Yuki, Sato Keita, Sawamura Masao, Katano Takewo, Fuji Masashira, Hirata Shizen, Kikuchi Kenjo, Yoshida Tomokichi, Nakamura Takewo, Namba Harukichi, Terasaki Taikichi, Iyuri Kakichi, Tanaka Kendo, Kumabe Yonekichi, Tsukinari Taru, Yamada Ressei, Sase Kumatetsu, and Shibuya Kotoji responded to the call of Asashi Kenjo and Kunitomo Shigeakira, by Miura's order to act as bodyguard to the Tai Won-kun on the occasion of his entry into the Palace. Hirayama Iwahiko and more than ten others were directed by Adachi Kenzo, Kunitomo Shigeakira and others to do away with the Queen, and they resolved to follow the advice. The others, who were not admitted into this secret but who joined the party from mere curiosity also carried weapons. With the exception of Kunitomo Shigeakira, Tsukinori Toru, and two others, all the accused mentioned above went to Yongsan in company with Adachi Kenzo.

"The accused Okamoto Ryunosuke, on receipt of a telegram saying that time was urgent, at once left Ninsen for Seoul. Being informed on his way, at about midnight, that Hoshiguchi Kennaichi was waiting for him at Mapo, he proceeded thither and met the persons assembled there. There he received one from Horiguchi Kumaichi a letter from Miura Goro, the draft manifesto already alluded to, and other documents. After he had consulted with two or three others about the method of effecting an entry into the Palace, the whole party started for Kong-tok-ri, with Okamoto as their leader. At about 3 a.m. on the 8th, they left Kong-tok-ri, escorting the Tai Won-kun's palanquin, together with Li Shukwei and other Koreans. When on the point of departure, Okamoto assembled the whole party outside the front gate of the Prince's residence, declared that on entering the Palace the "fox" should be dealt with according as exigency might require, the obvious purport of this declaration being to instigate his followers to murder Her Majesty the Queen. As the result of this declaration, Sakai Masataro and a few others, who had not yet been initiated into the secret, resolved to act in accordance with the suggestion. Then slowly proceeding toward Seoul, the party met the *Kunrentai* troops outside the West Gate of the capital where they waited some time for the arrival of the Japanese troops. With the *Kunrentai* as vanguard, the party then proceeded toward the Palace at a more rapid rate. On the way, they were joined by Kunitomo Shigeakira, Tsukinari Teru, Yamada Ressei, Sase Kumatetsu, and Shibuya Katoji. The accused Hasumoto, Yasumaru and Oura Shigehiko, also joined the party, having been requested by Unagabara Muhon to accompany as interpreters the military officers charged with the supervision of the *Kunrentai* troops. About dawn, the whole party entered the Palace thro the Kwang-hwa Gate, and at once proceeded to the inner chambers.

"Notwithstanding these facts there is no sufficient evidence to prove that any of the accused actually committed the crime originally meditated by them. Neither is there sufficient evidence to establish the charge that Hirayama Iwahiko killed Li Koshoku, the Korean Minister of the Household, in front of the Kön-Chhöng Palace.

"As to the accused Shiba Shiro, Osaki Masakichi, Yoshida Hanji, Mayeda Shunzo, Hirayama Katsukuma, and Hiraishi Yoshitaro, there is not

sufficient evidence to show that they were in any way connected with the affair.

"For these reasons the accused, each and all, are hereby discharged in accordance with the provisions of Article 165 of the Code of Criminal Procedure. The accused Miura Goro, Sugimura Fukashi, Okamoto Ryunosuke, Adachi Kenzo, Kunitomo Shigeakira, Terasaki Taikichi, Hirayama Iwahiko, Nakamura Tatowo, Fuji Masaakira, Iyuri Kakichi, Kiwaki Sukenori and Sokoi Masutaro are hereby released from confinement. The documents and other articles seized in connection with this case are restored to their respective owners.

"Given at the Hiroshima Local Court by

"YOSHIDA YOSHIHIDE,

"Judge of Preliminary Inquiry.

"TAMURA YOSHIHARU,

"Clerk of the Court.

"Dated 20th day of the 1st month of the 29th year of eiji.

"This copy has been taken from the original text. Clerk of the Local Court of Hiroshima."

It will be noticed that the judgement of the Japanese Hiroshima Court, after stating that "about dawn the whole party" (viz., Japanese soldiers, *soshi* and others) "entered the Palace thro the Kwang Hwa Gate," (the front gate which we mentioned above) "*and at once proceeded to the inner chambers.*" stops abruptly in its statement of facts, but says, "Notwithstanding these facts there is no sufficient evidence to prove that any of the accused actually committed the crime originally meditated by them."

It now becomes my unpleasant duty to supply some facts and to report what was done by "this party" when they arrived at the "inner chambers" of the Palace.

The grounds of the Royal Palace are spacious, comprising many acres surrounded, as I have said, by high walls. There are many detached and different buildings within these outer walls, and in most cases these buildings are surrounded by lower walls with strongly barred gates. The building occupied by Their Majesties, the King and Queen, on this eventful morning, has a narrow court-yard in front and is about a quarter of a mile from the front gate.

The Japanese soldiers, entering at this front gate, proceeded rapidly to this building, and to other points of the Palace grounds meeting on the way some of the Korean soldiers who composed the Palace guard, and here some of these latter were killed. They made, however, an ineffectual resistance and the Japanese soldiers went on.

When the Japanese arrived at the building occupied by Their Majesties, some of them formed in military order, under command of their officers, around the small court-yard and only a few paces from the building itself and also guarded the gates

of the court-yard and thus protected the *soshi* and other Japanese who had come with them in their awful work of searching for and killing Her Majesty the Queen.

These Japanese *soshi*, numbering thirty or more, under the leadership of a head Japanese, rushed with drawn swords into the building, searching the private rooms, seizing all the Palace women they could catch, dragging them round by the hair and beating them and demanding where the Queen was. This was seen by many, including Mr. Sabatin, a foreigner connected with His Majesty's guard, who was in this court-yard for a short time. He saw the Japanese officers in the court-yard in command of the Japanese troops, saw the outrages committed on the Korean court ladies and was himself asked often by the Japanese where the Queen was and was threatened and put in danger of his life because he would not tell.

His statement shows conclusively that officers of the Japanese troops were in the court-yard and knew all that was being done by the Japanese *soshi*, and that Japanese soldiers were surrounding the court-yard and in fact guarding the court-yard gates while the *soshi* were doing their murderous work.

After searching the various rooms, the *soshi* found the Queen in one of the side rooms where she was attempting to hide, and catching hold of her cut her down with their swords.

It is not certain whether, although so grievously wounded, she was then actually dead; but she was laid upon a plank, wrapped up with a silk comfort (used as bed-clothing) and taken out into the court-yard. Very soon afterwards, under the direction of the Japanese *soshi*, the body was taken from the court-yard to a grove of trees not far distant, in the deer park, and there kerosene oil was poured over the body and faggots of wood piled around and all set on fire.

It appears from the evidence that only a few bones remained unconsumed. It also appears that these Japanese *soshi* who had been charged with the horrible duty of murdering Her Majesty the Queen, in order to make sure that they had done their work as ordered, took several of the women of the Court to the body and compelled them to identify it as that of Her Majesty. It also appears that every precaution had been taken by the Japanese and the Korean traitors who were assisting them, to prevent Her Majesty the Queen from escaping.

It was thus that our beloved and venerated Queen of Korea and mother of His Royal Highness, the Crown Prince, was cruelly assassinated and her body burned to destroy the evidence of the crime.

After the Korean Household Guard had been dispersed and

the Japanese had arrived in the court-yard and were entering the building, His Majesty, hoping to divert their attention and to enable Her Majesty to hide or flee away, if possible, came from the inner rooms of the building to a front room which had large doors opening out upon the court-yard and stood where he could be plainly seen by the Japanese. Many of the Japanese *soshi* rushed into the room brandishing their swords, and other Japanese also came in and passed into the other rooms—some of them being officers of the Japanese army in uniform. A servant standing by His Majesty announced from time to time that this was His Majesty, but notwithstanding that, His Majesty was subjected to many indignities. One of the Japanese caught him by the shoulder and pulled him a little distance, pistols were also fired in the room close to him; some of the Palace ladies were beaten and pulled about and dragged by the hair in his presence and Yi Kiung Chik* (of noble blood and then Minister of the Royal Household), who had been attacked and badly wounded in another room, but who managed to crawl along the verandah, was followed and killed with swords by the Japanese in His Majesty's presence.

His Royal Highness, the Crown Prince, who was in one of the inner rooms, was seized, his hat torn off and broken, and he was pulled about by the hair and otherwise maltreated; the Japanese doing this at the same time demanded of him where the Queen was and threatened him with their swords; but he managed to get into the front room where His Majesty was without serious injury, and remained with him.

The part taken by Koreans in this business will be mentioned later in this report.

Before daybreak of October 8th, His Majesty, having heard that additional Japanese troops had just been marched into the barracks at the front gate, and some other alarming rumors, sent a messenger to Viscount Miura to inquire into the matter.

Although the messenger arrived at this very early hour, he found Viscount Miura, his secretary, Mr. Sugimura, and an interpreter who spoke Korean, fully dressed and also three chairs waiting at the door.

Viscount Miura told him that he had heard from a Japanese colonel that additional troops had been marched into the barracks, but that he (Miura) did not know why this was done. While they were talking, firing was heard from the direction of the Palace and Miura told the messenger to return at once and he would go to the Palace immediately.

* Called in the judgement of the Jayuine e Comt Li He Toko.

Viscount Miura, Mr. Sugimura and their interpreter soon proceeded to the Palace. On their arrival the Japanese were still in the Palace grounds on guard and most, if not all, the *soshi* and others who had murdered the Queen were still there; but after Viscount Miura's arrival no more murders or outrages were committed, and soon the Japanese *soshi* dispersed. On his arrival at the Palace, he sought and obtained an audience with His Majesty who, for that purpose, had left the room where he had been standing, as detailed above, during the terrible troubles and had gone to the adjoining building called Chang An Tang.

At this audience, not only Mr. Sugimura and the interpreter accompanied Viscount Miura and were present, but also a certain Japanese who had come to the Palace with the *soshi* and had apparently been their leader and had been seen by His Majesty as an active participant in their work. The Tai Won-kun, who had come to the Palace with the Japanese troops, was also present. Here, at this audience, three documents were prepared by those present and presented to His Majesty for signature, one of them being, in substance, that the Cabinet should thereafter manage the affairs of the country; another, appointing Prince Yi Chai Miun, who had accompanied the Tai Won-kun on his entrance into the Palace, Minister of the Royal Household in place of Yi, who had been killed scarcely more than an hour before, and the other appointing a Vice-Minister of the Royal Household.

His Majesty signed all these documents.

The Japanese troops were then withdrawn from the Palace, and Korean soldiers (*i.e.*, troops drilled by Japanese instructors and generally known as *Kurentai*) were left on guard.

Later in the day, the Ministers of the War and Police Departments were dismissed, and Cho Hui Yen was made Minister of War and Acting-Minister of Police, and, on the 10th, Kwan Yung Chin was made full Minister of Police. Both of these men were and are supposed to be privy to the plot to attack the Palace, and both were recently denounced (on Feb. 11th) by the Proclamation of His Majesty and have fled to parts unknown. In this way, all the armed forces of the Korean Government, and even the personal attendants of His Majesty, were put under the control and orders of officials who had been more or less connected with the attack on the Palace.

Within an hour or two after Viscount Miura's audience, and while he still remained in a building near the audience chamber, His Excellency Mr. Waeber, Russian *Charge d'Affaires* and Dr Allen, *Charge d'Affaires (ad interim)* of the United States, came

to the Palace and saw Yi Chai Miun, the recently appointed Minister of the Royal Household, who informed them that His Majesty was very much excited and could not receive them. Mr Waeber called attention to the fact that the Japanese Minister's chair was in front of the audience chamber, and that he knew no reason why the Representatives of the United States and Russia should not also be given an audience. The Minister of the Royal Household retired from the waiting room, went away to consult, and, after some delay, came back and said that an audience would be given to the Representatives of these two countries. At the audience, His Majesty, who had not then been apprised of the killing of the Queen, said he understood that an attempt had been made to capture and harm the Queen, but that he still had hopes that she had escaped and at the same time asked the friendly offices of these Representatives to prevent any further violence or outrage.

Later in the day Representatives of other Powers went to the Palace and were received in audience by His Majesty.

At first it was evidently the intention of those who were privy to the plot to throw the whole blame of the attack on the Palace and the outrages committed there, upon the Koreans and entirely to exonerate the Japanese from any participation therein, except to state that they had gone in after the disturbances had commenced and had suppressed them. In an official dispatch from Viscount Miura to the Korean Minister of Foreign Affairs, dated October 9th, after stating that early on the morning of the 8th a messenger from His Majesty had come to the Legation requesting him to proceed to the Palace to maintain order, the Viscount says, among other things—

"On receiving the message I promptly proceeded thither, but our garrison [Japanese troops] had already gone to suppress the disturbance, with the result that quiet was at once restored.

"I gathered that the origin of the *émeute* was a conflict between the drilled [Korean] troops, who desired to lay a complaint in the Palace, and the guards and police who prevented their entrance."

The next day Viscount Miura addressed another dispatch to the Minister of Foreign Affairs, of which the following is a full copy.

TRANSLATION.

"October 10th, 1895.

"Sir.—I have earlier done myself the honour to acknowledge receipt of your despatch explaining the origin of the military *émeute* of the day before yesterday. There has, however, been abroad of late a story that when at

daybreak on the 8th inst., the drilled troops made their sudden entrance into the Palace to state their grievances, a number of Japanese in plain clothes were observed to be mingled with them and to be taking part in the riotous proceedings within the Palace. I am aware that this story is a fabrication based on hearsay and unworthy of credence; but as the matter is of considerable importance I cannot pass it altogether by. Your Excellency will, I presume, by now have ascertained the true facts of the late military émeute. I am therefore doing myself the honour to request that you will be good enough to determine whether the story in question is or is not correct, and to favour me with a speedy reply.

"I have, &c.,"

Signature and Seal of Viscount Miura.

Two days later the Korean Minister of Foreign Affairs, in answer to the above despatch of Viscount Miura, replied as follows:—

TRANSLATION.

"October 12th, 1895.

"Sir—I have the honour to acknowledge receipt of your Excellency's despatch (here quotes the foregoing).

"I communicated the matter to the Minister for War in order that he might institute a thorough enquiry into all the circumstances. I am now in receipt of his reply, which is to the following effect:—

"The battalion reports that when at dawn on the day in question they were about to proceed and complain they were apprehensive that if they met with the guards, in the fury and impossibility of discriminating, there was every chance of a collision. So they dressed themselves out in foreign clothes, in the hope of avoiding anything so disastrous as having to cross swords. They made their leading men imitate the Japanese civilian dress, with the idea of letting it appear that they were not soldiery; but as a matter of fact not a single Japanese was present.

"That the battalion, fearing lest there should be a collision, temporarily adopted this expedient is an absolute fact. In communicating the circumstance to you I have the honour to request that you will favour me with an acknowledgement."

"I replied to the Minister of War as he desired, and I now beg to request the same honour from Your Excellency.

"I have, &c.,"

(Seal.)

It will be noticed that the statements of the Foreign Minister are based upon the report of Cho Hui Yen, the Minister of War, who had been appointed, as I have said, the day Her Majesty was murdered, and his readiness to furnish an official report for Viscount Miura's use, so utterly variant from the actual facts and so damaging to his own Korean troops and so completely exonerating the Japanese from any connection with the business, clearly shows his complicity and the part he had taken and was willing to take in the conspiracy. The judgement of the Hiroshima Japanese Court, quoted above, distinctly states that Viscount Miura

"held at the Legation a conference with Sugimura Fukashi and Okamoto

Ryunosuke, on the 3rd of October last. The decision arrived at on that occasion was that assistance should be rendered to the Tai Won-kun's entry into the Palace by making use of the *Kunrentai* who, being hated by the Court, felt themselves in danger, and of the young men who deeply lamented the course of events, and also by causing the Japanese troops stationed in Seoul to offer their support to the enterprise. It was further resolved that this opportunity should be availed of for taking the life of the Queen, who exercised overwhelming influence in the Court."

The judgement further states that Viscount Miura, on the 7th of October,

"further issued instructions to Umayabara Muhon, Commander of the Japanese Battalion in Seoul, ordering him to facilitate the Tai Won-kun's entry into the Palace by directing the disposition of the *Kunrentai* troops, and by calling out the Imperial force for their support. Miura also summoned the accused Adachi Kenzo and Kunitomo Shigeakira, and requested them to collect their friends, meeting Okamoto at Yongsan, and act as the Tai Won-kun's bodyguard on the occasion of His Highness's entrance into the Palace. Miura told them that on the success of the enterprise depended the eradication of the evils that had done so much mischief to the Kingdom for the past twenty years, and instigated them to despatch the Queen when they entered the Palace. Miura ordered the accused Ogiwara Hidejiro to proceed to Yongsan, at the head of the police force under him, and after consultation with Okamoto, to take such steps as might be necessary to expedite the Tai Won-kun's entry into the Palace."

The judgement also shows that the whole party, Japanese troops, *soshi* and others, went into the Palace grounds about dawn and proceeded to the inner chambers, and yet the Korean Minister of War says "that as a matter of fact not a single Japanese was present at the disturbance"!

It is not known what use Viscount Miura made of this correspondence, but its purpose is evident.

As a part of the history of the events, I give below extracts from a despatch sent by Count Inouye to his Government while he was the Minister at Seoul. These extracts were recently read in the Japanese Parliament and published in the newspapers. Count Inouye, referring to an interview with the Queen, says:—

"On one occasion, the Queen observed to me:—During the disturbance in the Royal Palace last year the Japanese troops unexpectedly escorted to the Palace the Tai Won-kun, who regarded Japan from the first as his enemy. He resumed the control of the Government, the King becoming only a nominal ruler. In a short time, however, the Tai Won-kun had to resign the reins of government to the King through your influence, and so things were restored to their former state. The new Cabinet, subsequently framed rules and regulations, making its power despotic. The King was a mere tool, approving all matters submitted by the Cabinet. It is a matter of extreme regret to me (the Queen) that the overtures made by me towards Japan were rejected. The Tai Won-kun, on the other hand, (who showed his unfriendliness towards Japan) was assisted by the Japanese Minister to rise in power. * * * I [Count Inouye] gave as far as I could an explanation of

these things to the Queen, and after so allaying her suspicions, I further explained that it was the true and sincere desire of the Emperor and Government of Japan to place the independence of Korea on a firm basis and in the meantime to strengthen the Royal House of Korea. *In the event of any member of the Royal family, or indeed any Korean, therefore, attempting treason against the Royal House, I gave the assurance that the Japanese Government would not fail to protect the Royal House even by force of arms and so secure the safety of the Kingdom.* These remarks of mine seemed to have moved the King and Queen, and their anxiety for the future appeared to be much relieved."

This audience took place not long before Count Inouye was relieved by Viscount Miura, which was little more than a month before Her Majesty was murdered. Their Majesties had a right to rely upon these unequivocal assurances, made, in the name of the Emperor and Government of Japan, by the Minister, one of the most eminent and distinguished statesmen of Japan, whose record thro a long series of years inspires confidence and respect, and no doubt Their Majesties, relying on these assurances, failed to take precautions which otherwise would have been adopted.

How completely Viscount Miura departed from the policy and failed to keep the promises of his eminent predecessor fully appears from the Hiroshima judgement. There can be no doubt that Count Inouye's despatch containing the assurance made to Their Majesties was on file in the Japanese Legation at Seoul and had been read by Viscount Miura.

As was seen above, the people in the Palace were alarmed and had notice that unusual occurrences were taking place some time before the attack was made. Chung Pyung Ha, then Vice-Minister of Agriculture and a man whom Their Majesties had raised from a comparatively humble position and loaded with favors, and in whom they had the greatest confidence, was in the Palace during the night of the 7th and the morning of the 8th of October. We have much evidence now, however, that he was then a traitor and engaged in the conspiracy and that he had gone to the Palace for the purpose of watching Her Majesty and preventing her from escaping. It appears from the evidence that, after the alarm had been given and before any entrance to the Palace had been made, he went to Her Majesty and assured her that he knew something of what was going on, that Japanese troops were coming into the Palace, but that they would protect her and she need fear no harm. He advised her not to hide, and kept himself constantly informed of all her movements. It is fair to infer that Her Majesty, having the assurances above mentioned of such a distinguished and honest official as Count Inouye listened all the

more readily to this traitorous advice of Chung Pyung Ha and made no effort to escape when she could probably have done so. Unfortunately she remained in the building until it was surrounded and all egress effectually barred. Chung Pyung Ha was arrested on the 11th of February, but was killed during the tumult of that day.

As soon, on the morning of the 8th, as His Majesty was induced to sign a decree transferring the business of the nation to the Cabinet, that Cabinet managed everything, and it is certain that at least for a time Viscount Miura was apprised of all they were doing and influenced their action. On October 11th there was published in the *Official Gazette* a so-called Royal Edict with respect to Her Majesty the Queen, of which the following is a copy.

IT IS now thirty-two years since We ascended the throne, but Our ruling influence has not extended wide. The Queen Min introduced her relatives to the court and placed them about Our person, whereby she made dull Our senses, exposed the people to extortion, put Our Government in disorder, selling offices and titles. Hence tyranny prevailed all over the country and robbers arose in all quarters. Under these circumstances the foundation of Our dynasty was in imminent peril. We knew the extreme of her wickedness, but could not dismiss and punish her because of helplessness and fear of her party.

We desire to stop and suppress her influence. In the twelfth moon of last year we took an oath at Our Ancestral Shrine that the Queen and her relatives and Ours should never again be allowed to interfere in State affairs. We hoped this would lead the Min faction to mend their ways. But the Queen did not give up her wickedness, but with her party aided a crowd of low fellows to rise up about Us and so managed as to prevent the Ministers of State from consulting Us. Moreover they have forged Our signature to a decree to disband Our loyal soldiers, thereby instigating and raising a disturbance, and when it occurred she escaped as in the Im O year. We have endeavored to discover her whereabouts, but as she does not come forth and appear We are convinced that she is not only unfitted and unworthy of the Queen's rank, but also that her guilt is excessive and brimfull. Therefore with her We may not succeed to the glory of the Royal Ancestry. So We hereby depose her from the rank of Queen and reduce her to the level of the lowest class.

Signed by

YI CHAI MYON, Minister of the Royal Household.
 KIM HONG CHIP, Prime Minister.
 KIM YUN SIK, Minister of Foreign Affairs.
 PAK CHONG YANG, Minister of Home Affairs.
 SHIM SANG HUN, Minister of Finance.
 CHO HEUI YON, Minister of War.
 SO KWANG POM, Minister of Justice.
 SO KWANG POM, Minister of Education.
 CHONG PYUNG HA, Vice-Minister of Agriculture and Commerce.

It grieves me to have even to mention this infamous nat-

ter, but a report upon the case would be incomplete without it. That Edict was fraudulent; no one has ever supposed that it came from His Majesty. It purports to have been signed by all the Ministers, when, in point of fact, Shim Sang Hun, Minister of Finance, had left the Cabinet, was a fugitive from Seoul and knew nothing about it, and Pak Chong Yang, Minister for Home Affairs, refused to have anything to do with the nefarious business, never signed the Edict but resigned his office.

The fact that such an edict was issued shows what extraordinary and wicked measures the controlling members of the Cabinet were prepared to force and carry out and also to what extreme lengths they were willing to go in throwing obloquy upon their great and good Queen and in misstating the facts as to her cruel fate.

After falsely accusing her of many crimes and declaring that she had forged His Majesty's signature to a decree disbanding the loyal soldiers, "thereby instigating and raising a disturbance," they say that she "escaped" (as upon a former occasion), that they have endeavored to discover her whereabouts, but "as she does not come forth and appear," they "are convinced that she is not only unsifted and unworthy of the Queen's rank, but also that her guilt is excessive and brimfull." For these reasons she was deposed from the rank of Queen and reduced "to the level of the lowest class." And yet these people knew full well that so far from escaping she had been foully murdered and so far from wilfully keeping out of the way her body had been actually burned.

On the 11th, the Cabinet caused an official letter to be sent to all the Foreign Representatives resident in Seoul in which a copy of this edict was set forth in full and in addition the statement "that His Majesty had decided to take the steps mentioned in that decree purely for regard for his royal line and the well-being of his people."

On the next day, in answer to this Circular letter, Viscount Miura made to the Korean Foreign Office the following reply—

TRANSLATION,

October 12th, 1895.

SIR.—I have the honour to acknowledge receipt of Your Excellency's communication N. 21 of the 11th inst., informing me that His Majesty had been obliged to degrade the Queen Min Yi to the level of the lowest caste on account of her failure to perform her exalted duties.

This intelligence has profoundly shocked and distressed me. I am aware that the August determination of His Majesty has proceeded from a thoughtful regard for his Royal line and the wellbeing of his people: Still in so unfortunate an event I cannot refrain from expressing my sympathy and sorrow for Your Excellency's country.

I have reported by telegraph the news to my government and have the honour to be, &c.,

(SEAL)

Dr. Allen, the Representative of the United States, replied in a single sentence,

"I cannot recognise this decree as coming from His Majesty;"

and all the other Foreign Representatives, with one exception, wrote to the Foreign Minister in substantially identical terms.

Some ten days later, when the Japanese Government was fully apprised of the events of 8th October, it recalled its representative, Viscount Minra, Mr. Sugimura, Secretary of Legation, several military officers and many others, who, on their arrival in Japan were arrested and charged with complicity in said affairs, as is shown above. Two of the Korean military officers fled, but the Cabinet continued to transact the business of the nation and to deprive His Majesty of all control.

Many decrees were promulgated and measures taken or proposed which caused great dissatisfaction. Although all classes of the Koreans—and all the Foreign Representatives in explicit despatches—were demanding that the occurrences of the 8th should be investigated and the murderers of the Queen brought to trial, nothing was done but the fiction was still kept up that she had escaped and was in hiding. The position became so strained that, even to the Cabinet, it was manifest that something must be done, and accordingly, on the 26th of November, 1895, the Foreign Representatives and many other foreigners and others were asked to go to the Palace, and it was announced in the presence of His Majesty that Cho Hui Yen, Minister of War, and Kwan, Minister of Police, were dismissed; that the so-called edict degrading Her Majesty was set aside and treated as void from the beginning; that the facts connected with the attack on the Palace were to be investigated by the Department of Justice and all guilty persons arrested, tried and punished. At the same time the death of Her Majesty was formally announced.

It was supposed by some that these measures would allay the popular discontent, but before daybreak on the morning of 28th November, a number of Koreans, disappointed that nothing more was done and incensed at the prospect of the obnoxious members of the Cabinet still remaining in control of affairs and in virtual possession of the King's person, made an attempt to enter the Palace, claiming that they were loyal to His Majesty and intended to rescue and restore him to his hereditary power. The attempt was ill managed and proved abortive. While many persons went to the gates and round the walls with much noise,

none got into the Palace grounds proper, but a few did penetrate to the Quagga (Examination) grounds at the rear of the Palace, but were easily dispersed and several of them captured. No one was injured, and so far as can be ascertained no foreigner, Japanese or Westerner, was engaged in the affair which, compared with that of 8th October, was quite insignificant and trivial.

The Cabinet, however, pretended to regard the matter as very serious, and subsequently a number of persons were arrested. At the same time three other persons were arrested for alleged connection with the murder of Her Majesty. It is certain that there was no disposition on the part of the Cabinet, and especially on that of the Department of Justice, to investigate fully the offence of October 8th or to detect and punish the real offenders. But something had to be done, the more because it was the intention to punish a number for the second attack, which had been directed against the Cabinet itself. All the three who were arrested for the Queen's murder were executed, but it is certain that two were innocent.

One of the three, Pak Sen by name, was scarcely more than a boy, and was already in prison charged with a minor offence, at the time of his arrest on the more serious charge. It is in evidence that a high official of the Law Department went to the prison and asked to see the prisoners. After inspecting them, he picked out and called attention to Pak Sen. It is fair to infer that that official, who since February 11th has been a fugitive, went to the prison for the purpose of finding some poor fellow on whom the crime could be fastened. The fiction that the deed had been committed by Koreans disguised as Japanese was still to be kept up, and Pak Sen answered this purpose because, being a Fusan man, he had associated much with Japanese and spoke their language, had cut off his top-knot and generally dressed in Japanese or western clothes. He seems to have been a drunken irresponsible character without friends. The evidence upon which he was convicted is before us, and consists entirely of a statement made by a woman who said that sometime in November last, being anxious to enforce the collection of some money due her from a Korean, she was advised to get the assistance of some one who had influence with the Japanese. Pak Sen was brought to her. He told her that at any time he could get fifty Japanese soldiers and fifty Japanese policemen to help him to collect debts. In point of fact he did get some of the money, but of course without the help of soldiers or police. When the money, amounting to about 60,000 cash was collected, he demanded and received half of it, and afterwards while drunk went to the woman's house to get the

balance and other receipts of money from her, and for this purpose threatened her with a sword, told her, as she said, that he was a great man, had killed many people and women a hundred times higher than she, and would kill her unless she gave him the money. He further told her that on the night of 7th October, he had gone down to the residence of the Tai Won-kun [near Yong-san, some three miles from Seoul] and there advised the Tai Won-kun as to the state of the nation and what he ought to do, and that next morning he went to the Palace gate, cut down and killed General Hong with a sword [General Hong, in point of fact, was shot] and had then gone into the Palace, seized the Queen, killed her and burned the body. It is possible that in his drunken efforts to make this Korean woman give him some money he may have told her this improbable tale. But no officer of law could possibly have believed it, and it is evident that the Department of Justice did not do so. Pak Sen denied the whole story and said that on the night of the 7th he was drunk and had slept at a house a long distance from the Palace, was there the next morning when the people were awakened by the firing at the Palace and had stayed at that house until late in the day. He named the people of the house and demanded that they be sent for, which was done, and they fully confirmed his story in every particular and showed conclusively that he could not have been at the Palace. There was not the slightest suspicion of collusion between him and them, because he had no means of communicating with them before they were questioned. When his innocence of that crime had been so completely established, the Minister of Law, Chang, altho told by the trial judge that he was innocent, ordered that he be tortured until he confessed his guilt; and the trial judge states that if he had in fact carried out fully the order of Chang, the man would have died under the torture. As it was, Pak Sen was twice subjected to horrible torture but all the time asserted his innocence and no confession of guilt could be extorted from him. Nevertheless Chang rendered a judgement declaring that the prisoner killed General Hong and then, going into the Palace, murdered the Queen and burned her body.

The case of Yun Suk Wu was, if possible, even more remarkable. There was no evidence taken by the Court except his own statement, and that conclusively showed that he had not been guilty of any wrong-doing. He was a Lieutenant of the *Kuurrentui*, and long before dawn on the morning of the 8th was ordered by his Colonel to march his soldiers from their barracks to a place some distance in the rear of the Palace, the explanation being given him that they intended to have a night-drill as had been

done before. He obeyed the orders and a Japanese military instructor accompanied the troops. Afterwards, the gates being then open, one of the Colonels (since fled) ordered him to take his troops thro the Quagga ground into the Palace grounds, which he did, and they arrived after the disturbance was over. He was then ordered to station guards at several gates within the Palace grounds and in going his rounds for that purpose saw a body being burned and on inquiry was told that it was the body of a waiting-maid. Late the next day he told his Colonel, Woo Pom Sun, that a body had been burned close to where His Majesty was staying and that it was bad to have the remains so close to him. His Colonel ordered him to clean up the place and if he found any bones unconsumed to throw them into the artificial lake near by. This Colonel, it is now known, was one of the conspirators and has fled. Yun Suk Wu went to the place and found some bones, but instead of throwing them into the lake, as ordered by his Colonel, he reverently wrapped them up and buried them at a distant spot in the Palace. He said at the trial that he had heard on that day that Her Majesty was missing, but that all he knew was that these were the bones of some lady connected with the Palace and that he did not like to cast them away. Upon this evidence, Chang, the Minister of Law, condemned him and he was executed. Chang's judgement concludes as follows:—

"There is much that excites suspicion in his conduct. Moreover it was an act of great impudence and impropriety on his part to have dared to move the sacred corpse which he knew to be whose it was."

From the evidence before us it may be fairly inferred that this prisoner was condemned to death not for disturbing the bones but because he devoutly buried instead of throwing them into the lake as ordered by his traitorous Colonel. The questions put to him indicate that he was under suspicion of having preserved the bones with the object of showing them to western foreigners and thus furnishing evidence of the horrible crime that had been committed. While there were military officers whom the Cabinet knew to be traitors and in complicity with the events of the 8th (who were not arrested), this man was clearly innocent.

The third person convicted, Yi Ju Hoi, was formerly a Vice-President of the War Department. From evidence we have ourselves taken we believe that he was really guilty of complicity in the affairs of the 8th, but the evidence taken by the Court which condemned him certainly does not establish his guilt and there was nothing before that Court which justified his condemnation. That Court took no evidence except the statement of the prisoner,

North of this Wall, which is 16 feet high, is the Quogga or Examination Ground.

Library, &c.

Electric Engine Room, &c.

The Foreign Palace.

Entrance.

Reception Hall.

Ch'ang An Tang.

under rooms into court-yard.

Passage

Where King stood.

Queen killed here.

* Vi killed here on verandah.

Deer Park.

Deer Park.

Various Buildings.

Summer House.

Artificial Lake.

Deer Park.

Body Burned here.

Go gle

This Diagram shows only that part of the Palace Buildings which is referred to in connection with the Murder of the Queen.

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and according to his account he went into the Palace from purely patriotic motives and while there performed several meritorious acts. But he intimated that the Cabinet people knew all about the affair and by name mentions Chung Pyung Ha.

It is believed that Yi was selected by the Cabinet for condemnation not because he was guilty, for there were others even more deeply involved than he, but (1) because, although he had been a Vice-Minister, their relations with him had become very hostile and they were bitter enemies, and they also feared that he might be induced to expose the whole plot; (2) because, realizing that the other two persons, Pak and Yun, were of little or no importance, the one being an irresponsible vagabond and the other a mere Lieutenant in the army, they recognised that it was necessary, for the sake of appearances and in order to shield the higher officials, to convict and execute some one of rank and reputation.

Altho, as I have said, only three persons were arrested for complicity in the attack on the Palace and the murder of Her Majesty on the 8th of October, thirty-three persons were arrested for the trivial affair of 28th November, which, however, was directed against the Cabinet itself. The trials in both cases proceeded simultaneously and were concluded in the latter part of December. Of those arrested for the later affair, two were sentenced to death, four to exile for life and four to three years' imprisonment and of these ten all but three were subjected to torture during the trials.

Among the convicted was Yi Chai Sun, a cousin and faithful adherent of the king, a man in whom His Majesty reposed the greatest confidence, and who since 11th February has been Minister of the Royal Household. The evidence upon which he was convicted shows that early in November a Korean named Im called upon him and showed him two edicts purporting to come from the king. Prince Yi managed to get hold of the papers and showed them to His Majesty, who at once pronounced them false and directed him to burn them. This he did and thereafter refused to have anything to do with Im. The judgement rendered by Chang, Minister of Justice, finds that Prince Yi was guilty "because he kept a secret which he should at once have divulged to the proper authorities," (!) and sentenced him on that ground to three years' imprisonment. In other words, this faithful confidant and near relation of His Majesty was sentenced to three years' imprisonment because he had consulted with His Majesty, had given him the papers, had obeyed his orders in burning them but had not taken them to the Cabinet.

The proof before us shows that all the evidence and proceedings in all the above-mentioned cases were, from time to time, submitted to the consideration of the Cabinet, and that they had full knowledge of all that had been done before the final judgements were rendered.

During December, January and the early part of February, several far-reaching measures were taken by the Cabinet, among them the issuance of an edict ordering the people to cut off their top-knots. This proved most unpopular. The whole country was violently agitated and in many places rebellions broke out. All this time His Majesty had no power to control affairs. His Palace guard was under the command of Yi Chin Ho [denounced in the Proclamation of 11th Feb.], a man entirely subservient to the Cabinet and ready at any time to do their bidding; those who possessed his confidence, and others supposed to be in his interest, had been, like Prince Yi, expelled from the Palace grounds, and he was surrounded by persons, who were not only the tools of his enemies the Cabinet, but some of them directly concerned in the assassination of his royal Consort. Among these latter was Chung Pyung Ha, who had not only, as stated above, traitorously prevented Her Majesty from escaping, but was also very active in the matter of the edict which degraded her to the lowest class. This man, on December 30th, was appointed a full Minister of the Cabinet. Cho, who had been dismissed from office under circumstances which are also narrated above, was on January 30th reinstated Minister of War, and thus put in command of all the troops, and it was understood that Kwan, the dismissed Minister of Police, then absent in Japan, would be reappointed Minister of Police.

The Hiroshima judgement in Japan, acquitting the Japanese whom the judgement itself showed were guilty of connection with the conspiracy of October 8th, had been rendered and published and it was openly stated that one or more of these Japanese would be brought back to Korea and given important advisory positions in the Korean Government.

The people were rising in insurrection on all sides; had killed officials in several places and were threatening to march upon the Capital. Under these circumstances His Majesty, finding the situation intolerable both for himself and for the nation, and having reason to believe that a plot was then on foot which threatened his personal safety as well as that of the Crown Prince, determined to take decisive steps and on February 11th left the Palace and went to the Russian Legation.

His Majesty confided his intention to no official in the Palace nor to any one connected with the Cabinet, and altho

closely watched managed, early in the morning, to go out thro the East Gate of the Palace in a closed chair such as is used by the Palace women. The Crown Prince accompanied him in a similar chair. It had been customary for ladies of the Court and the women connected with the Palace to pass in and out of this gate in such chairs and the guards, supposing that they contained women, permitted them to pass without question.

His Majesty and the Crown Prince had no escort, and the people in the Palace, supposing that they were asleep, did not discover for some time that they had left. They proceeded at once to the Russian Legation, where they arrived about twenty minutes past seven, and at once summoned a number of Koreans whom His Majesty knew to be faithful to himself, and issued edicts dismissing most of the members of the old Cabinet, appointing others in their place and denouncing six persons, viz., Cho Hui Yen, Minister of War, Woo Poin Sun, Yi Tu Hwang and Yi Poin Nai, Colonels in the army and connected with the attack on the Palace of October 8th, Kwan Yong Chin, the ex-Minister of Police, and Yi Chin Ho, who, up to the issuing of the Edicts had been in command of the Palace guards. Three of these persons, Woo Pum Sun, Yi Tu Hwang and Kwan Yong Chin, were at the time absent from Seoul and supposed to be in Japan. Cho, the Minister of War, and the two others immediately fled. All the soldiers and all the police with their officers rallied to the support of His Majesty as soon as they learned what had been done. The Prime Minister of the old Cabinet, Kim Hong Chip and the Minister for Agriculture, Chung Pyung Ha, altho not denounced in any proclamation, were arrested by the police and in the tumult and excitement were killed and their bodies exposed upon the street, where they were stoned and otherwise maltreated by the infuriated populace. No one else was arrested or killed on that day except a young Japanese who had gone with others to view the dead bodies, got into an altercation and was stoned, dying shortly afterwards. In the city, order and quiet was almost immediately restored.

As to the part taken by Koreans other than those I have mentioned, in the occurrences of October 8th, I have to report, That where the plot originated and by whom it was carried out appears from the Hiroshima judgement given above. If any suggestion or suspicion of such a plot, involving, as it did, the death of Her Majesty and such radical changes in the affairs of the nation, had got abroad, it would have been easily frustrated, and therefore few persons were entrusted with the secret and

brought into the conspiracy. It appears that none of the Korean common soldiers and but few of their officers had any idea of what was intended or what use was to be made of them. Woo Pom Sun and Yi Tu Hwang, who were Colonels and in immediate command of the soldiers in the barracks, were among the few involved and they gave orders long before dawn on the morning of the 8th for the soldiers to be called out for night drill; and under such orders, which had been given on one or two previous occasions, the soldiers were marched to various points—in some instances accompanied by their Japanese military instructors. Some of them were marched into the Palace thro the front gate, behind the advance guard of the Japanese troops, and others were afterwards marched in through other gates and placed on duty ostensibly and so far as they knew to protect the Palace. There is no evidence that any of them engaged in any fighting or committed any outrages. It is true that a very small detachment were marched into the court-yard in front of the building in which the outrages were committed, but it was noticed that Japanese soldiers were mixed with them, and it is supposed that they were taken there in order that it might be stated that Korean soldiers were present. The story, afterwards so industriously circulated, that they went to the Palace to ventilate their grievances before His Majesty and that many of them disguised themselves as Japanese, is entirely without foundation. The Koreans, like the Japanese subalterns and their soldiers, were under strict discipline, and in marching with the Japanese into the Palace, like them simply obeyed the orders of their superior officers.

It appears that there were Korean civilians, some of them high officials, connected with the conspiracy. Unfortunately for the ends of justice, many of these have fled and are now supposed to be in a foreign country. We are making a full investigation of all their cases and shall report further to your Excellency.

In the foregoing report we have not undertaken to state all the outrages committed in the Palace. And of the Japanese, dressed in plain clothes and armed with swords and pistols, who were directly engaged in the affairs, there were many who probably are not ordinarily classed as *soshi*, some of them being Japanese advisers to the Korean Government and in its pay and others Japanese policemen connected with the Japanese Legation. These, together with the *soshi*, and exclusive of the Japanese soldiers, who went into the Palace numbered about sixty persons.

Seal
of
Court.

Ko Teung Chai Pan-So.
Supreme Court.

THE KOREAN REPOSITORY.

APRIL, 1896.

FATHER COSTE,

MISSIONAIRE APOSTOLIQUE.

Translated from the French by Mrs. Alexander Kenmure.

Born ----- April 17th, 1842.

Left France, July 15th, 1868.

Died ----- February 28th, 1896.

THE Korean mission has just lost one of her most worthy workers in the person of "Good Father Coste," for it is under this name that our pro-vicar was for long known and venerated by all his colleagues and numerous friends, missionaries as well as laymen, in the Far East.

God has called him to Himself in the 54th year of his age, after twenty-eight years of apostolic labours. No other missionary in Korea had yet had so long a career. All so far, had been carried away, the greater part in the flower of life, the others comparatively young, either by hardship and disease, or by the iron hand of persecution. Thus we rejoiced in the hope that he, at least, like another John, whose name and whose virtues he recalled, would yet remain long in the midst of this young Korean Church, to console her, by a beautiful and green old age, for the repeated sorrows which have so cruelly afflicted her during many years. The good God had ordained otherwise. May His holy will be done and not ours!

With Father Coste there disappears from our midst a figure truly venerable and sympathetic, around which all breathed peace, amiability, modesty, charity, and an undisturbed union of the soul with God. Now that he is no more, it seems as if death had placed upon his brow a kind of auriole, and the mildness of his countenance, nobly framed in a crown of white hair and grey beard, recalls those beautiful heads of monks to which the pencil

of the artist has given so much of peace, of tranquil light and of heavenly serenity. For in the picture of this priestly life there is, so to say, no shadow. Whether one examines it as a whole or in its details, one finds neither blemish nor shortcoming; it is a sequence of full days where all was orderly and in its own place.

He followed a plan and a method in all his acts; everything was done by rule and measure. Yet this regularity had in it nothing of narrowness; his rule was never rigid, but gentle, after the manner of St. Francis de Sales—knowing how to bend to circumstances without wounding or offending anyone. Like a limpid stream which follows its course and quietly turns aside all obstacles without injuring them, whose flow nothing can arrest, and whose surface nothing can trouble, so, for more than a quarter of a century, flowed this missionary life, the harmonious unity of which can only be explained by a constant vigilance and a continual victory over nature, with a special outpouring of the grace of God. A man so well regulated in all his conduct could not be simply sincere and upright, he was also full of goodness. It was possible to abuse his kindness of heart; to exhaust it or to find it at fault, never. He said nothing but good of anyone; of the faults and eccentricities of others he spoke so little as to seem unaware of them, so that one asked if he had never in his heart a drop of gall, in his mouth a sharp or bitter word against anyone.

Let it be for those, and they are numerous, who have known intimately the venerated friend whom we weep, to say if this portrait is embellished or simply faithful. Perhaps they might find with justice that the principal feature is wanting in it; namely, the signet of perfection, the appearance of completeness, the finish stamped upon all his works, even the most ordinary. To do everything in order, with care and to the best of his ability, all for God, is not this, in three words, the whole man. *Bene omnia fecit.*

Monsieur Eugène Jean Georges Coste was born on April 17th, 1842, at Montarnaud, in the district of Aniane, and the department of Hérault, of an honorable family of landowners, endowed by fortune with wealth, rich above all in the gifts of faith. His father died long ago; his pious mother still lives. A sister, herself a widow, dwells with her in the native village, and supplies to the venerable octogenarian the place of the absent. An uncle, M. Marcellin Coste, notary at Montpellier, an active christian, of influence in the country, much in union with the bishop of the diocese, appears in the letters of the missionary to have been even up to these last years the confidential agent and man of business, as it were the head and the right arm of the whole family.

The village of Montarnaud, of which the paternal mansion occupies the centre, is situated about twelve miles from Montpellier, in a smiling valley which surrounds a circle of hills planted with vines and olive-trees. An old castle, perched on the eminence, dominates the village. It was in this picturesque environment, where without doubt his artistic tastes were awakened, that the future missionary grew up, under the eye of God and of his pious parents; and to the end he retained the sweet recollection of it.

"Do you remember," he writes to a cousin less than a year before his death, "the time when the young school-boys, after having frolicked on the banks of the river or on the mountains of Madières, would return joyously to the paternal roof? I seem still to see the large bridge which joined the Gard to the Hérault and the rocks which no one dared to climb except the goats which went to browse upon the blades of grass and the branches of the trees. I remember above all the charming scenes when the united family, tasted the joys of the most cordial friendship. After the evening repast, they would make me get up on a table, and there I would deliver the pieces which I had learnt at school. One can hardly doubt that these first efforts in oratory were as the prelude to the ministry which I was to exercise later."

Did he already suspect it himself, and was it in this time of early childhood that he heard the call of God? His great discretion has not allowed this to be known. At any rate, it is certain that his apostolic vocation goes back at least to the period of his early student days. It was in the glowing atmosphere of Belmont, in the diocese of Rodez, where a good part of his studies were conducted, that he developed the germs of it; it was there that in company with his pious co-disciples, of whom several have become missionaries like himself, that he entertained and nourished his desire to leave home for the mission-field. The venerable mother of M. Coste has not yet forgotten the origin of the calling of her son, she who, less than six years ago, still accused, altho without rancour, Father Chibanel, now Superior of the seminary of Bièvres "of having stolen, at Belmont, her well-beloved Jean."

On finishing his humanities, M. Coste entered the Theological Seminary at Montpellier, directed by Messieurs les Lazaristes, where he received first orders. The humble and modest piety, the simplicity of the sons of St. Vincent de Paul, especially of M. Fiat, whom he there had as professor, made a profound impression on him. He never spoke of it save with respect and admiration. It may not be too much to attribute to their lessons and their example that spirit of gentleness which afterwards

made of him so good a man. At the close of 1868, he entered the Seminary of Foreign Missions, was ordained priest on the 6th of June, 1868, that is to say, after a sojourn of less than two years at the Rue du Bac, and on July 15th following, refusing himself the joy of going to embrace his family for the last time, he quitted Paris and France, and embarked for the Far East.

His talents and his qualities, the amenity of his character, the taste for order, for regularity, for work, which distinguished him even then, had recommended him to the choice of his Superiors for the important service of the business agencies of the Society. The young missionary was silent as to his personal preferences, and with that good grace which doubles the merit of obedience, and which he was always ready to employ, he gave himself up with all his heart to the duties of his charge, the more meritorious as it is generally little coveted. Thus it is that we meet him, in a space of eight years, first as Assistant-Business-manager at Hong-Kong, fighting his first battles under Monseigneur Osouf; then at Singapore, towards the end of 1870, where he took the place for two years of Father Patriat then engaged in the founding of the Sanatorium; again at Hong-Kong in 1872, when he tried his talents as an architect, and borrowed from the clever builders of Béthanie that taste for Gothic art—a little exclusive perhaps—which he always retained. At last in 1874 he was appointed Business Agent at Shanghai, in spite of the opposition offered by his own humility, and ended by finding in this post the path to Korea.

What he was in these various positions, the testimonies of his Superiors and of the Committee in Paris, the profound and lasting friendships which he inspired, above all the regrets which accompanied his departure from the *Procure* are sufficient evidence. No one could help loving a man so affable, so prepossessing, ever ready to be of service and finding all his happiness in pleasing others. His dignified bearing compelled respect, his frank good fellowship gave confidence, his equable disposition, grave without severity and jovial without levity, pleased everyone. He knew how to take a joke, returning it on occasion with interest, but altho his wit was pointed it never wounded because always charitable. The only thing one feared in him was his pencil. Yet the victims of his caricatures would complain of his mischievousness in terms more fit to excite raillery than repentance. "Ah indeed," writes one of them to him; "you have a fine reckoning to pay for all your misdeeds. What do you say about it, our dear Father Coste? You say very innocently in the depth of your simplicity, that it can have nothing to do with you, and that

those with whom it lies to clear themselves with regard to these frightful pictures may do so." "Sure enough, you will be hanged for your pictures," writes another; "in fact, I have always thought that you would come to a bad end. Seriously, listen to me, my friend, for after all, I still love you a little. Amend your way; there is perhaps time yet." And he himself, announcing to one of his best friends his approaching departure from the *Procure*, humorously alludes to "his horrible sketches" and congratulates a certain "Papa Malakoff" on being henceforth delivered from his "frightful persecutor," with a touch of gaiety which one is glad to find in all his correspondence as in all his life. After all, this note of joy is far from surprising in so saintly a being; for if he knew that piety is useful to all, neither did he ignore that the joy of the Spirit, which is one of the fruits of the Holy Spirit, must accompany it in a missionary. "Ibant gaudentes," and this is why he was able to show himself joyful even at a time when, believing himself called in another direction, his life as business agent weighed upon him, and after long and cruel uncertainty, he ended by resolving to beg his Superiors to relieve him of a charge from which the release itself would be to him an occasion of great sacrifice.

"It is indeed most true," he wrote on this subject to Father Osouf, now Archbishop of Tokio, "that there are sometimes great disturbances in one's life. We have experienced them, and we have each our share of them. Then, another separation. By submission to them, it seems as if the heart should become inured to them, nevertheless, it is not so. There are some affections from which the heart can never depart, and that which attaches me to you is one of those which are imperishable; neither the distance, about to increase, which lies between us, nor the colds of Korea, are capable of lessening it." Then after this heart cry, and as it to hide the wound, a joyful reflection: "I constantly see myself again in the good old times at Hong-Kong, with Papa Osouf and the good Narcisse, discussing the buildings of Béthanie. What a trio, to be sure! Who would have said we would so soon be at the two ends of the earth? Mgr. de Béthanie, it is true, still remains, in the centre, as a bond of union. He is one of those who should go to heaven in a chariot, altho he has not gained the prize here. He is quite cross and almost cheeky to me. It is atrocious! He wants to make me regret going to Korea, that vestibule of Paradise to those missionaries who go there on foot."

It was in truth, the purest apostolic spirit, the simple and unique love of the Cross, which inclined the heart of Father Coste towards Korea, and made him yearn after this persecuted Mission. The letter, dated Sept. 25th, 1875, in which he requested

of Messieurs les Directeurs du Séminaire de Paris to be admitted to it, paints too well the state of his heart not to be quoted in part.

"In our Society," he says, "every post is good, all work together for the conversion of the Gentiles, which is our aim; we are all combined; the merits of one are reflected upon the others. . . . I know that; I am convinced of it; and yet I have not been able to silence an inward voice which says to me: "Go, preach the Word of God. For long I have repulsed this suggestion as a snare laid by the Evil One to make me lose the tranquillity of my soul. I have meditated, I have consulted, I have prayed. The same voice always makes itself heard. If it invited me to a life of greater softness, greater ease, I would regard it as a temptation; but it urges me towards privations, towards sufferings, towards the Cross. It may be the voice of God. Now the voice of God may not be despised, even when it is alone in its counsel." Then after having tried, on account of his assumed inaptitude for business, to incline the will of his Superiors to grant his request, "You will find me perhaps," he continues, "very bold to wish thus to usurp the heritage of the apostles and martyrs, very presumptuous to assume so formidable a responsibility. Assuredly, if I considered only my unworthiness and my weakness I would beware of making this application. But St. Paul teaches us that of a vessel of dis-honor God can make an elect vessel. There is nothing in me to cause me to glory, but I expect all of Him who strengthens me, of Him, who is the author of good thoughts and holy enterprises. In yielding to the irresistible force which urges me, I believe I am obeying the voice of God. Also I beseech you, Messieurs et Vénérés Directeurs, not to be insensible to a request which I make after mature deliberation, and for which I have awaited only a favorable opportunity. By his prayers and tears St. Boniface obtained from his Superiors permission to go and preach the faith to the Germans. Permit yourself to be equally moved by the supplication of one who without doubt falls short of being a saint, but who has the will to become one. By a long series of sacrifices, with patience and self-abnegation, I have arrived at the threshold of mission work: I have to take but one step to enter upon it, and that depends on you. I think that you will remove for me the last obstacle that remains, that you will make smooth my path."

Touched by language so lofty and so sincere, the Committee in Paris yielded to the desire of Father Coste, and in a letter dated Nov. 29th, 1876, accorded him the permission asked for, notwithstanding the regret they felt at losing him for the *Procure*, thanking him at the same time for the devotion he had showed in the service of the Society and of the Mission. The letter finished by hoping that he might soon be able to enter Korea.

This wish, alas! was not to be quickly realised, and the new missionary to Korea kept guard for nearly ten years over the approaches to his mission, before he was able to enter the Promised Land.

Monseigneur Ridel received with lively joy a new member of his little apostolic family, and in a letter of March 18th, 1876, expressed his gratitude to Providence for this unexpected assistance, which to him would be very precious. Some months later, after several fruitless attempts, he had the happiness to introduce two missionaries, Fathers Blanc and Deguette, to Korean soil, for ten years deprived of apostles. Father Coste, in the autumn of the same year, went to take their place in Manchuria at Notre Dame des Neiges, in company of the pious Bishop and of Father Richard. His arrival was opportune. Monseigneur Ridel was in process of putting the finishing touches to the Korean-French Dictionary composed by him and his missionaries during the enforced leisure of exile. He entrusted the work of collation and the care of the printing of this important work to Father Coste. He could not have made a better choice. The year 1877 passed with Father Coste in the copying of the dictionary, and in the study of Korean, the knowledge of which became indispensable to enable him to do his work well. As soon as his manuscript was ready, he prepared to leave Manchuria to seek in Japan the material means for carrying out the undertaking. The remote village of Tchakeou possessed in fact nothing of all that was necessary for the printing of a voluminous work, much less for the casting of typographical characters which up to that time had had no existence.

In the beginning of March, 1878, Mgr. Ridel, who had returned to Korea only a few months before, was discovered in a suburb of Seoul, and imprisoned in the capital. This misfortune did not detain Father Coste, who only heard of it later at Chefoo. Two ways presented themselves to him; that of New-chwang where there was already a service of steamers to Shanghai, but the river was still closed and blocked by ice, and that of the little port of Tcouang-hen, a day's journey from Notre Dame des Neiges, where one could get cargo and fishing boats, and which had hitherto been the point of departure of all missionary expeditions to Korea. Father Coste, to save time, chose the latter. In ordinary weather three days sufficed for crossing the strait to Chefoo. Thanks to contrary winds, the voyage lasted nearly three weeks, during which they had to make acquaintance with the sea, and, for want of other provisions, with the poor bowl of millet of the Chinese sailors. When the Father reached

Chefoo, the second or third steamer from New-chwang was on the point of leaving for Shanghai; he went on board and passed from there to Japan.

This country had since 1875 concluded a treaty and entered into relations with the "Hermit kingdom." Her ships and her merchants were beginning to land there, and one already fore-saw that the missionaries might here soon find easier means of penetrating into Korea. Father Coste then established himself in Yokohama. He found himself almost at home, within two steps of the good Mgr. Osouf, his bosom friend, beneath the hospitable roof of Father Midon and within reach of a French printing-office. This was all that he could wish for. He set himself at once to the work. By his care, from his designs, and under his directions, were made the first movable types of the Korean language, and it is to him, in the main, that the honor of their diffusion belongs, since all those in use from that time in Japanese and other printing-offices are little more than the reproduction of the triple model which he adopted for his matrices. The Korean alphabet consisting of twenty-five letters, it would seem easy, at first sight, to compose a complete font of characters; but practically it is not so. The Korean language is not written in separate letters, but in groups of syllables, which in writing appear to form so many distinct characters—from which it follows that an entire font numbers more than 1400 of these groups. There was, then, this number of characters to engrave and to cause to be cast before the printing of a book could be thought of and this was no light task. The *Dictionnaire Coréen Français* appeared in 1880. The value of this work is known, and its typographical correctness is as perfect as was possible. The year following were published, the "*Grammaire Coréenne*" and a manual of prayers in four volumes for the use of native Christians.

This important task, or, as he himself laughingly said, this series of trials happily ended, there was nothing more to keep Father Coste in Yokohama. In the autumn of 1881, Mgr. Ridel visited Japan, to open, if possible, from that side easier communication with his mission, always so isolated. Nagasaki appeared to him to be the most favorable point for the establishment of a kind of provisional business agency for the needs of Korea. To this office he called Father Coste, who accepted it with his usual good grace. This new stage on the way to his chosen mission field lasted four years. He made the sacrifice, and the warm welcome of Mgr. Petitjean and of all his missionaries contributed not a little to ameliorate its bitterness. At Nagasaki, Father Coste took up again his trade of printer, and train-

ed several Christians in this kind of Korean work. Several religious works were published, and this apostleship of books which he exercised consoled the good Father for not being able to go and preach the word of truth to the heathen.

However, Korea emerged little by little from its secular isolation, and if the barriers which closed it so strictly from the entry of missionaries did not fall all at once, with time openings were made sufficient to allow one or two Catholic priests to pass in each year. At last, by watching for an opportunity offered by Providence. Father Coste saw open before him, at the end of 1885, the doors of the Promised Land.

"Disguised as a layman," he himself relates, "I embarked on a Japanese steamer which, through the help of commercial treaties, had already carried several Europeans to Korea. Merchants trafficked and circulated freely, but missionaries were still compelled to make use of the most absolute *incognito*. When I arrived in Seoul it was still day, and I had to wait until the sun hid itself beneath the horizon; then, under the shade of twilight and falling night, to glide furtively to the residence of Mgr. Blanc, and even there, in our poor Korean houses, what precautions had we not to take in order to escape discovery! An opening door, the entrance of a water-carrier, was enough to alarm us; quickly we would seek refuge in the tiny apartment which served us for sleeping-chamber, so as to withdraw ourselves from compromising encounters. The work of the ministry was exercised principally during the night, and if the administration of Extreme Unction obliged us to go out during the day, it was necessary to screen ourselves in mourning-dress, a costume providentially suited to our needs, since it had the advantage of hiding even the face of him who wore it, and of rendering him unapproachable under the insignia of grief. Our seclusion began to be modified in 1886, and in 1887, when the French treaty was ratified, we were able to breathe the fresh air, and the cassock made its first appearance in the streets of the capital. This date marks the resurrection of our dear Korean Church, which emerged little by little from its tomb, as the Church of Rome came forth from the catacombs."

At the time of his entry into Korea, Father Coste was already forty-three years of age, too old for him to be able seriously to exercise the ministry in the provinces. His health would not long have been able to resist the *régime* of hardship which of necessity was then the daily lot of the missionary living, without possible amelioration, the life of a native. He possessed besides a store of knowledge and of special aptitudes which rendered his presence in Seoul most useful, if not absolutely essential.

Mgr. Blanc, who had just succeeded Mgr. Ridel, recently deceased in France, made a point of keeping him near himself, that he might have the benefit of his services, and in 1836 made him his private cimplain.

The conclusion of the Franco-Korean treaty, in giving to the French missionaries the right of holding property, of building and residing in the Capital and in the open ports, and of travelling freely and openly thro the whole country, opened a new era to the Catholic religion. It imposed also new duties. As long as the Church of Korea had been forced by persecution to dwell in the shade, there had been no question of, nor need for, common establishments which would have drawn attention to and at the same time endangered her existence; in taking her place in the light of the sun, she could no longer dispense with a place to shelter herself and all the other material means necessary for the development of a visible Society. Churches, oratories, residences for the Bishop, and for the missionaries, a seminary, an office for the transaction of business, schools, orphanages, all were wanting, but all became necessary while they were yet to create. Under the direction of the two Bishops, whose zeal and whose purposes he always so faithfully seconded, Father Coste for ten years was, as one may say, the main-spring of all these important operations. He established the printing office, which in this interval has provided the mission with some thirty books of religion n the native language, some of which have passed through successive editions of several thousand copies. After the purchase of the property of Yyong-hyen, wrested, so to say, by force, from the unwilling and distrustful officials then in power, he engaged himself actively in levelling the site of the future church of Seoul. In 1887, a hill was almost razed to enlarge the plateau; in 1888, a temporary chapel was built and opened for services; the year following, the Episcopal residence was nearly completed, and quite close to the Bishop's palace, an establishment was given to the Sisters of St. Paul de Chartres, large enough to accommodate a noviciate of native nuns, and an orphanage which soon numbered about two hundred children. The seminary of Ryong-san rose from the ground in 1891, at a distance of one mile from the Capital, and an elegant church, the first in Korea, dedicated to St. Joseph, crowned the heights of Yak-hyen in the populous suburb which stretches itself outside the South Gate. About the same time Cheimulpo became possessed of its missionary residence—without mentioning the house for the Sisters—and the church, both nearly finished, which have since been added. Mgr. Mutel, in the spring of 1892, had the joy of being able to lay and to bless at Seoul the first stone of the Cathedral

which will remain Father Coste's greatest achievement. It is in the Gothic style, with three aisles, in the form of a Latin cross, pure and simple in taste. Of an exterior measurement of sixty-five meters in length, and twenty meters in width, it is capable of accommodating nearly three thousand worshippers. A beautiful clerestory extends the whole length of the principal aisle. When the cross which is to crown the belfry shall carry to a height of more than forty meters in the air the sacred symbol of redemption, one may venture to affirm that this church will not be the least ornament of the Capital, and will give to this whole pagan population an exalted idea of the God of the Christians. Wherefore was it that the lamented dead had not given to him the time to complete this beautiful work, into which he had put all his talents and all his heart!

But let us leave here the architect, too soon taken from his work, to follow his other labors. The death of Mgr. Blanc, deceased 21st February, 1890, placed Father Coste, in his capacity of chaplain to the Bishop, at the head of the mission until the election of a new Bishop. The bereavement of the Church of Korea lasted a year, a period of trial to the worthy Superior, for he ceased not to sigh for the day when he should be delivered from a charge so painful to his modesty. He had little liking for the exercise of authority; one felt that it troubled him more to command than to obey. A fear, perhaps excessive, of personal responsibility which never left him, partly owing to his character, certainly also to the delicacy of his conscience, led him to mistrust beyond measure his own understanding and to rely too much on others. But this fault, if it was one, became almost a gift in a temporary administration, causing him to follow with wise reserve the line of conduct traced by the Vicar-Apostolic whose authority he carried on, and to avoid the errors of inopportune initiative which form the greatest peril of all *ad interim* incumbency.

At last the arrival of Mgr. Mutel, in bringing to a close the widowhood of the Korean Church, relieved Father Coste "from the burden of responsibility which caused such preoccupation," and gave him entirely to his books, to his building, and to his work in connection with the Ste. Enfance, for since the entry of the Sisters of St. Paul de Chartres into Korea, he had naturally been appointed their chaplain. The Sisters had not only the care of a large number of orphans, they quickly found in Seoul the elements of a prosperous novitiate. To sustain and direct these souls in the path of perfection, to succeed in a ministry so lofty and so delicate, Father Coste had all the needful qualities,

maturity, wisdom, piety, discretion ; he had above all, saintliness. He was able to preach all the Christian virtues with as much profit as authority, because he himself practiced them in so eminent a degree. Since his death there have been found several rough drafts of letters, too few, it is true, written by him during his last years, some to his family, some to souls in affliction, some to persons who had entered the religious life. Few as these writings are, they suffice to show the loftiness of his tenets, the beauty of the sentiments by which his soul was penetrated. His spirit of faith, his entire unselfishness, his contempt for the things of the earth, his union with God, his charity, shine forth in every page. To a cousin, who had just joined herself to the Bénédictines de Solesmes, and whom he congratulated upon this highly-favored vocation, he gives the most elevated counsels of perfection. He pictures to her the happiness of complete self-immolation, the sweetness of the life of contemplation and the thirst for sacrifice, in colours so vivid and so true that one feels that here indeed is a mind singularly engaged with the things of eternity, overflowing with the joy of belonging to God, and swimming, so to speak, in the deep and pure waters of Divine love.

Father Coste found the source of this ardent and tender piety in assiduous prayer. Only to see him repeat his breviary, recite his rosary, or pray in the chapel before the Holy Sacrament, made one feel more thoughtful. But it was above all in the celebration of the Holy Sacrifice that his full fervour appeared. Even laymen have been on more than one occasion impressed by it, and one of them, a Frenchman who has left in Japan the reputation of a distinguished jurist, expressed the opinion of all when he said one day at the table of Mgr. Petitjean, "When I was spending the Sabbath in Yokohama, I liked to listen to the Mass as celebrated by Father Coste; it never appeared to me to be too long." Given in a judicious form, this is praise of no small value.

It cannot be said that the piety of dear Father Coste shone with a more than usually vivid luster upon the close of his life. As some delicate plants shun too much light, so his virtues shunned publicity. His special characteristic, on the contrary, has always been to make little of himself, to remain ever the same, solid, constant, modest, always perfectly balanced. Still, since his semi-jubilee as a priest, which in 1893 was made an occasion of rejoicing for the whole mission, he appeared to prolong his evening prayers beyond what had been customary with him. It became a rule for him to recite every day in their entirety the fifteen divisions of the rosary, no doubt meaning thereby to show

that he had put this new period of his sacerdotal life under the special protection of the Most Holy Virgin, towards whom he had had from childhood a peculiar devotion.

But alas! it was not to last long, this full life, and, contrary to all expectation, the good God was already preparing to crown His servant. There was nothing, however, to forewarn him of his approaching end, and altho always ready for death, he himself did not look for it so early. In a letter dated the 13th of last February, probably the last which he wrote, he announced thus to his sister the sending of a long-wished-for photograph: "You will perhaps have some difficulty in recognising the features of former times. Nevertheless, thanks be to God, my health is always flourishing. In spite of the years, my bald head and my beard, which is turning gray, they make out that I do not grow old."

It was true; for several years he appeared even to grow younger, and the brothers would have readily promised him twenty years of life. The regularity of his habits and the exemplary manner of living which he followed counted, it is true, for much in the maintenance of his health. Thanks to these precautions, he was very rarely indisposed, and always went on with his work without losing a moment, cheerful and alert as a young man. Only his sight began to fail in the end. Scarcely observable was a certain slowness of mind which sometimes required a slight effort in following the thread of a conversation, or in acquainting himself with the details of an affair. For one could not put down to old age the occasional attacks of somnolence which sometimes surprised him at table in the evening, especially the long winter evenings. This was a sin of youth which he himself candidly confessed, perhaps without any great contrition, certainly without the hope of overcoming it. There was, however, some improvement in this respect upon his time in Singapore, where he would sleep, as his letters gayly say, spoon in hand. For the rest, this sleep of the just, which formerly the typhoons of Hong-kong were powerless to disturb, could scarcely have been injurious to his health; it was a good sign rather than otherwise.

All then was going well, when, towards February 19th, after a short walk, he felt some slight feverish shiverings. As spring was approaching, this symptom did not at first alarm. He hoped that a good perspiration and a dose of quinine would cause it to disappear. Next day he went, as was his custom, to say Mass at the Orphanage of the Ste. Enfance. It was the last time, altho he knew it not, that he was to find himself in the midst of his little spiritual family. His dear orphans, almost all of whom he

had baptised, whom for eight years he had surrounded with care, were no more to see their good Father. On his return, he felt ill at ease; the rest of the day he was cold. The following night was restless. He refrained next day from the celebration of Holy Mass, but rose some hours later than usual and, wearying of being alone in his room, wished to go down with his confrères to the mid-day meal. But he was scarcely five minutes in the refectory when he suddenly changed color, and by the advice of Monseigneur, who was frightened by this sudden pallor, he consented to return to his chamber. He never left it again.

The doctor called in the afternoon—it was February 21st—and found a little fever. Next day, everything pointed to typhoid not apparently malignant. From Sabbath, the Japanese doctor visited the Father regularly twice daily, and followed with the greatest care the course of the disease, which for several days was normal, and the slightness of the increase of temperature in the patient, gave hopes of a cure. This was an illusion which lasted almost to the end. On Thursday morning, the Lady Superior of the Orphanage, who never left his bedside except at night, remarked an alarming change in his condition. Monseigneur apprized by letter the brethren at Yak-hyen and at Ryong-san that the danger without being imminent was yet serious enough to make it advisable not to delay too long the administration of the Sacraments. In the afternoon, the Father was warned of his condition, of which he was far from suspecting the gravity. With the docility of a child, he prepared his last confession, and notwithstanding some difficulty of speech, which made the accomplishment of this duty long and even painful, he was able to confess himself with complete clearness of mind. For the giving of Extreme Unction, Monseigneur waited for the arrival of Father Doucet, whom the sick man was still able to recognise. When all was ready for the administration of the Sacrament: "Would you not wish to receive Extreme Unction without further delay?" said His Grace to him. The Father made signs of assent, and the ceremony began. He appeared to give heed to what was passing, and to unite intelligently in the prayers of the Church. But when Monseigneur came to the office of Extreme Unction, the poor Father had already forgotten everything. On perceiving the hand of the Bishop placed upon his eyelids, there to trace with the holy oil the sign of the Cross, a sudden shock of fear and astonishment seem to pass thro his whole being; like a man who wakes from a painful dream and endeavours to collect his thoughts. Turning quickly upon the right side, he raised himself almost into a sitting posture, his head resting on his hand, and cast an anxious

look upon the company. This look was like a flash of light, a complete revelation. His face suddenly purpled, his eyes filled with tears. Assuredly it was for the poor Father the hour, the moment of sacrifice, a moment of intense suffering. To this holy one, whose life had been entirely for God, God doubtless wished to leave the final merit of acutely realising its loss, of fully measuring its sacrifice, and of acquiescing freely in its entire relinquishment. After this moment of anguish, calmness having returned, the dying man, raising his eyes towards a new country, gently reclined his body on the couch, and with an expression of faith and of profound prayer, gave himself to participation in the last ceremonies of Extreme Unction.

There was nothing further to keep him on earth. From this moment, death pursued its work. The poor Father, panting for breath, with closed eyes and lips parched by the fever, lay silent and motionless. One could with difficulty distinguish sometimes thro the painful breathing, the holy names of Jesus and of Mary, which he was unable clearly to articulate, but which served to prove that with what remnant of consciousness remained to him, the aspirations of his soul towards God were sustained by constant prayer. We repeated the prayers for the dying, believing that all hope of saving him was gone. But the agony was to be prolonged for twenty-four hours longer, during which the immobility, the oppression, the rattling in the throat continued. At last on Friday evening, after several stoppages of the breath which foretold the last sigh, the face of the dying was suddenly contorted as with an excess of pain; then the features resumed their natural expression. The Father had entered upon his eternal rest. It was a quarter to six on the evening of Friday, 28th February. As soon as the body was reclothed in the sacerdotal vestments, the Christians flocked in to pray around the bed of death. By the wish of all, the deceased was soon removed to be laid in state in a chamber apart. The women by day and the men by night, did not cease to chant the office for the dead before his remains, up to the hour of the funeral.

On Sunday, 1st March, at 11 o'clock, Monseigneur Mutel in person celebrated the Burial Mass. The representatives of the various Powers, American, German, English, Russian, and Japanese, without counting France, as well as several other foreign residents, all made it a pious duty to testify by their presence on this mournful occasion, their sympathy for the Catholic mission and their profound respect for the deceased. The concourse of Christians, grouped about the approaches to the provisional chapel, too small to contain so great a crowd;

their restrained grief, their thoughtfulness: the recitation of the litanies for the dead, the invocations of which were repeated by the entire gathering, breaking the silence of the sacred function and falling like so many tears upon the coffin of a Father, all seemed to concur, in placing upon this funeral ceremony the seal of an indescribable piety and emotion. Several of the ministers and consuls, altho not themselves Catholic, appeared moved by the spectacle.

After the Mass and the Absolution, the funeral cortége, headed by the Cross, traversed the city in the sight of an astonished and respectful crowd. Nearly five hundred Christians, all men, followed the bier, praying aloud in chorus. It took about two hours to reach the mission cemetery, which occupies the hill of Sam-ho-tiyang, at a distance of several minutes' walk from the Seminary of Ryong-san. This is the spot where, in company with several of his colleagues, all of whom he had accompanied to the field of rest, now reposes in his turn our dear Father Coste, in the expectation of a blessed resurrection.

May these few pages which we lay upon his still fresh tomb, in the name of all the missionaries of Korea, in testimony of our common veneration, long perpetuate in the midst of us the memory of his virtues. May they also, should they happen to come to the eyes of his worthy mother, if not altogether dry her tears, at least soften the bitterness of her regret. May they change, thro time, into benedictions the cries of nature! Is she not in truth happy, in the eyes of faith, this venerable woman to whom God has given such a son, and who in her turn, has given him to God? At the story of the life of this son, whom she may no more see here below, has she not the right to rejoice like the aged Isaac when he felt the perfume of Jacob's garments, and to say with the patriarch "Truly the perfume of the life of my child is as the odour of a field full of flowers and fruit, which the Lord hath crowned with blessings."

Such was indeed the life of which we have just given a slight sketch. It was a fertile field, endowed with the gifts of nature and of grace, a field cultivated with constant care and jealousy, a field full of works and of merit, gathered day by day without noise, without intermission; a field which will remain the honour and the treasure of his family, the honour also of the Society and of the Mission to which Father Coste belongs henceforth in a peculiar manner, after having given to them, as he knew so well how to do, all his energies and all his heart.

"Ecce odor filii mei sicut odor agri pleni, cui benedixit Dominus!"

TAI PORAM NAL.

A KOREAN PUBLIC HOLIDAY.

THE 15th day of the Chinese first month is always observed by Koreans as a "great public holiday," which they call *Tai Poram Nal* or Great Fifteenth day. The first day of the Chinese new year fell, this year, on February 13th, and in spite of the fact that the Western Calendar was recently (or was supposed to have been) introduced through Japanese influence to the people of the "Hermit Kingdom" and is now used by the government officials—we observed that the common people, and most likely all the aforesaid government officials, with one consent recognized and kept February 13th as their New Year's Day. It was evident, too, that in spite of the long-existing deplorable condition of political affairs in this country, the newly instituted reforms had but little effect on the people themselves, for they closed their shops, dressed themselves in coloured garments, tied up their "dearly beloved top-knots"—that is to say, the majority of those who managed to evade the eyes of the city police and escape the havoc caused a few weeks before by their tyrannical scissors. Top-knots were in vogue again and the natives paraded the streets in their New-Year's attire much in the same way as, I suppose, they have always done *post hon:inum memoriam*. In fact this was the orthodox, not to say typical, Korean New-Years Day.

Nearly all merchants, and of course all of the "labouring poor" who are unable to indulge in New-Year's merry-making for any length of time—either for want of time or money—open their shops and resume work a day or two after New-Year's Day, whilst others—the upper classes—who perhaps can well afford both leisure and means, prolong the festivities through half of the first month. From the 1st to the 15th of the first moon, Korean women may gratify their sporting propensities by frequently indulging in the game of "see-swing" meanwhile the boys are busy with their kites all day long. Men, on the other hand, enjoy the luxury of a ferocious (not to say dangerous and barbarous) stone-fight. Consequently on this "Great Fifteenth"

day, which seems to mark the close of all the New Year's festivities, everybody wants a holiday, teacher and servant alike, and they expect to get it; they don't mind even if you threaten to deduct a silver dollar from their wages at the end of the month! And to deduct *a whole* dollar from the wages of a Korean seems almost equal to robbing an Englishman of two shillings.

One morning I was suddenly seized by a fit of inquisitiveness, which, I think, led me to ask my teacher to supply me with a little information concerning the customary observances of this public holiday. He readily answered all my queries (except one which you will find unanswered at the end of the chapter!) and the result of my inquiries interested me and more than satisfied my western curiosity. My teacher, like most all Koreans, is desperately "patriotic." The word does not seem to mean in the Korean vocabulary all that it is meant to imply in an English dictionary. A real patriotic Korean is a very scarce article indeed; he is rather proud of *him-self* and glories in *Chōsen pop* (custom) and *Chōsen pap* (food); nevertheless, I boast of obtaining the following information from a fairly trustworthy source and I hope it will not fail to interest the reader.

"Korean women," said the teacher, in answer to my first question, "are not supposed to rise at an extremely early hour on this particular morning, but the male portion of the populace rise earlier than usual." I was anxious to know *why*, but could not get a very satisfactory reason, so we marked this with an interrogation mark and passed on.

"We have a very curious 'eating custom' on the *Tai Poram Nal*, i.e., we are supposed to eat five different kinds of rice and as many different kinds of eatables as we can get. Rice, meat, and all the various kinds of vegetables are chopped up and mixed together, which mixture is then made up in shape of dumplings (only in lieu of any pastry we use large green cabbage leaves) and eaten. It's delicious. It has a wonderful effect on one's palate.

"We also buy as many nuts as we can get—I mean walnuts, chestnuts and "monkey" nuts—which are not intended to be eaten, but merely cracked, the kernel extracted from the shells, the former placed in one's mouth and then thrown away. It may seem very queer and superstitious to you foreigners; we do it in order to prevent the possibility of our being plagued in the summer with those horrid sores and boils so common in this country.

"Listen, *Tai Poram Nal* is the day on which every individual member of the family, baby and all, may partake of a *little* wine.

This is not merely ‘for the stomach’s sake’ but taken in order that each one of our household may become ‘quick of hearing.’”

“*Tai Poram Nal*” seems to be a bad day for Korean dogs, the number of which, in Seoul, seems to be almost as great as that of human beings. On the morning of this day they are cruelly deprived of their frugal meal. So the teacher says. Personally I thought that the majority of the canine tribe (at least those in the capital), did not get a “square meal” oftener than once in a moon! But not caring to wound my good man’s feelings I kept my stray thoughts to myself. “Dogs are not fed in the morning for this reason—keep them without food on the morning of *Tai Poram Nal* and this will prevent them from being so terribly pestered with flies and other abominations during the long summer months.”

If only this “dog-fasting” experiment had its desired effect I surmise that almost every European resident in Seoul would feel extremely grateful, for it is not altogether comfortable, or pleasant to the eye, when one gets surrounded in the streets by dogs which are neither more nor less than living masses of concentrated flies and insects!

“In the evening, or, I should say, during the early part of the night, a few of the more experienced farm laborers climb some of the nearest hills and watch for the rising of the moon. This they do for the purpose of noting the peculiar appearance of the moon as it slowly rises above the horizon; that is to say, they note its colour. If the moon is pale they conclude at once that there will be much rain during the coming summer, and that the rice crops will be good. On the other hand, if the moon is “fiery red” it means a prolonged drought, little or no rain and little or no rice! Then it is a case of *Hei go choukesso!*—we shall all die. The teacher, after having supplied me with the above information, stretched himself and intently gazed at me through his tortoise-shell spectacles, and looked *very wise indeed!* He then once more was ready to impart still more useful knowledge if necessary. He seemed to have wound himself up like a clock.

He started—“We have still another curious custom. It is one more way in which we try to find out, beforehand, about each month’s probable fall of rain. A small piece of bamboo is split open and twelve beans are laid side by side in the groove of one of the halves. Then the bamboo is closed again, bound tightly round with cord and lowered into a friendly well. It is kept in the water all night. Some one draws it up out of the well next morning and examines the beans. Some of the beans may be more swollen than others—some bigger than others

Each bean represents a month. If the first bean is greatly swollen and well soaked, it means plenty of rain during the first moon. Bean No. 2 is perhaps only swollen a little, that will mean but little rain in the second moon. Bean No. 3 is perhaps not affected by the water at all, but retains its natural size—that means a perfectly dry third month and so on!"

There followed another pause. The teacher lit his pipe—a Korean must have his pipe if he is to engage himself in conversation for any length of time—and after the good man had satisfied himself that his pipe was "well under weigh" he broke the spell of silence by asking me a question.

"Do you know all about our" *Tap Kyo Hanan Pop?*" *

I confessed my absolute ignorance on the subject: so he proceeded to explain.

"During the evening and early part of the night, say up to midnight, men, women and children walk the bridges, i.e. they pass and repass over some kind of bridge—any kind—several times. The number of times one has to do this entirely depends on each person's age! For instance I am forty-nine years of age, therefore I have to walk the bridge forty-nine times; a boy or a girl ten years of age, ten times." I asked my friend if he did not think it a rather laborious task for a venerable centenarian to perform. He evaded the difficulty by saying that "very old and feeble people were excused!" "Some of the *Yan'-ban* take wine and refreshment to the bridges and there eat and drink merrily with their friends and acquaintances."

Lucky it is for every Korean that Seoul does not possess bridges of any thing like the length of London Bridge or that of Blackfriars, or the Brooklyn. For surely, if a Korean—man or woman—had to cross over bridges like those just named, forty-nine times, immediately after an evening meal, I feel sure that that Korean would "give up the ghost!"

"What do the country people do?" I asked.

"They amuse themselves in various ways. They have games and sports of all kinds, the principal game being that of 'Tug-of-war.' Men, women and children from different villages lay hold of the rope—and village pulls against village."

"Well, what else?"

But at this juncture our tiffin bell rang—it was nearing one o'clock—the teacher rose, knocked the ashes from his pipe, and after having said "Let us meet again," bowed solemnly and went home.

CAESAR.

* **답교호는법** The custom of walking the bridges.

SOME KOREAN CUSTOMS.

THE MOOTANG.

SEOUL is a very quiet city and at night it is as dark as it is quiet; only here and there a little flickering lantern lets the belated passer-by know that a wine-shop rests beneath its dismal rays, or the splashing of the way farer's boots in the mud of the unpaved streets may arouse an occasional dog—the sole guardian of the city's quiet. Yet every now and then one may hear a most vigorous double-action rap-tap-tapping where a couple of women are ironing or rather mangling the family linen. And when a lull occurs in this rhythmic tapping one knows that the poor things have stopped for a bit of gossip, only to fall to and keep up their musical tinkle during the most of the night. About the only other noise one may hear along the streets, aside from the brawling of some drunken wretch, is the jolly racket made by the Mootang. As they dance, beat their tom-toms and drums and utter their peculiar calls, a stranger can hardly believe other than that that particular house is giving a family "hop" and that some one is "calling off" in good old style, so naturally, too, as to make one feel like joining in the "swing your partners," &c., that the calls seem to mean. This only illustrates the contrariness of things oriental to the occidental mind however, for there is no merry-making in this house. There is music, dancing and calling out; but instead of being in mirth it is in sadness, for it is done by a paid female exorcist who is trying by her incantations to drive out the small-pox or other evil spirit from the person of some suffering member of the family. The family, if poor, may have pawned their clothing to pay for this treatment, and while they may get some pleasure from the music and dancing they are much more concerned in the results they hope to obtain.

These Mootang represent a very ancient institution and belief in the efficacy of their methods is very general among the lower classes but their patrons are not all of the common people.

The Mootang use as instruments a drum made in the shape of an hour-glass and over four feet in length, copper cymbals, a brass or copper rod with little tinklers suspended from it by

chains made of the same material, a bronze or copper gong and a pair of baskets, telescope shaped, for scratching. This scratching is very necessary in case of cholera, for this disease being caused by rats climbing up inside the human anatomy, as is supposed, the scratching is expected to alarm and drive them away, since it so nearly resembles the noise made by cats.

Besides the above musical (or *noisical*) instruments, the Mootang use banners of paper or strips of bright colored silk, which they wave and weave about them in the manner of a modern serpentine dancer; they also use umbrellas and fans in parts of their performance. They also make use of images of men and animals, sometimes expensively made and gorgeously painted, at other times mere effigies of straw. The financial condition of the patient settles the question as to what instruments or figures are used.

Aside from driving away the spirit of disease from an afflicted person, these women are also called in to purify a well in which a person has been drowned, in which case she induces the spirit of the drowned person to leave. Also, after a death she is called in to persuade the soul of the departed to return and look after those left behind. She also deposits the bad luck of an individual in one of the before-mentioned images, together with some coin, which image being thrown into the street is taken and torn to pieces by some poor beggar or drunken person who thus, for the sake of the coin, takes upon himself the ill luck that has been annoying the other person.

These Mootang were not allowed inside the city walls by Tai Cho Tai Wang, who founded the present dynasty 505 years ago, hence their noisy little temples are still seen outside but near to the walls. The priestesses, however, come into the city freely. This order is recruited from among hysterical and silly girls as well as from women who go into it for a livelihood or for baser reasons. Sometimes the daughter of a genteel family may become a Mootang, though this is rare, as her people would rather kill her than have her madness take this form. Men marry these women and have families by them but the men who so marry are low fellows who are willing to be supported by the wages of women however basely employed. The order is said to date back 4000 years, when, in China, they were called Moo Ham and were under a set of official regulations.

It is related that in very ancient times the magistrate of Opp had much trouble with the Mootang of his district because they carried on the practice of human sacrifice, for which purpose the people assembled once a year and brought beautiful girls who were thrown into a river to appease the spirit with

whom the Mootang were in communication. This magistrate Soh, decided to stop this evil custom. Accordingly when all were assembled for the annual sacrifice and the chief Mootang had called on the river spirit to accept the offering about to be made, the magistrate stepped forward and ordered the Mootang to go into the water herself as the girl was not beautiful enough for the use of the spirit. She objected, asking a few days' delay that she might obtain a more acceptable victim. The magistrate would brook no delay, however, and forced her into the water, where she sank and did not come to the surface. He then forced her servants in to see what had become of their mistress and they also were drowned, whereupon the others begged him to desist and offered to give up the objectionable custom. This he agreed to and the practice was given up. It is said that a wag having painted the name of this magistrate on the bottom of a sleeping Mootang's foot, she fell dead on trying to stand on that foot after awakening. It is also said that a Mootang foretold to Tai Cho Tai Wang that he would be a King, long before he had any kingly ambition, and it is also related that once, when this great Tai Cho was hunting, prior to his founding the dynasty of Chosen, he heard a peculiar grinding noise, and on investigation found that it came from a fox who was busy grinding a human skull to fit her own head, which, when she had put it on, made her look like a beautiful girl. Tai Cho tried to shoot the fox, but did not succeed. Some time after this he heard of a wonderful Mootang at the old capital Song Do, who could and did raise the dead to life. In this way and in the healing of disease she had gathered almost all the money of the residents of the capital. On going to see her, he saw that it was the fox he had tried to kill and again he tried to take her life, whereupon she upbraided him and told him she was working in his own interest, that she was collecting money for him to build a new capital when he should become king. He asked her where the money was deposited and she told him he would find it in the bed of the Han river on the banks of which he was to build his capital. He went to the place, it is said, and found the money which he afterwards used in building the city and walls of Seoul.

H. N. ALLEN.

KOREAN FINANCE.

THE subject I attempt to discuss in this paper interests me deeply, and I endeavored to get some reliable records appertaining to Korean finance, but there are none that can be trusted as a statement of facts. Statistics of any kind or tabulated records made from accurate investigations are unknown in this land, not only with finance, but with every thing else. Therefore, I cannot lay before the readers the facts in exact figures, as is done in discussing such matters in a well regulated government. However I will discuss the subject, in a fashion, within the scope of my knowledge.

Upon diligent inquiry, I have obtained sufficient data to state that the Korean people give their Government an adequate revenue to carry on the Government Departments in a handsome manner; that is, if the Government should get all of the monies the people pay out of their pockets towards the public funds, and then spend the money in a more systematic way. The budget for 1896 estimates the income at \$4,899,410 and the expenditure at \$6,316,831, leaving a deficiency of \$1,417,421. This deficiency is to be made good by a foreign loan.

These figures look very accurate as far as they go, but upon close examination they are far from accurate. The estimate for the income was made by guess work, because there is no record in the Finance Department which gives anyone an idea of what is the actual amount of the government revenue.

The grain and land taxes are the most important sources of revenue, and the budget estimates the former at \$2,423,033, the latter at \$1,477,681. These estimates were made in an apparently exact fashion, but on what ground they calculate that these will be even approximately so is more than I can conjecture. The population of the kingdom increases annually, and the cultivated land likewise enlarges over the previous year, yet the amount of the revenue that comes to the Finance Department becomes less rather than more. The explanation of this mystery is that the Finance Department does not know, and does not try to know the population, or the area of the cultivated lands in the country. One would naturally think that under such a lax system the people would get the benefit of this ignorance on the part of the authorities. District Tax Collectors and the *chusas*

under them seem to know all about everybody's business in their own districts, and make the people pay every cash that is due to the Government and frequently more. I have this information not from hearsay, but from my own personal knowledge. The total amount the people pay to the Government is twice more than what the Government actually receives! More than one half goes astray after it leaves the hands of the people. Where does it go? It is evident that it goes to fill the pockets of these officials, whose business it is to squeeze the people and rob the Government. These Officials, either in Seoul or in the country districts, belong to the so called 'Do Nothing Class,' or *yangban*. They neither toil nor spin, but they live in comfort and affluence compared with their hard working countrymen. The officials keep the Government treasury in a state of constant bankruptcy, and rob the industrious classes of the rice which they earn by the sweat of their brows.

The system of collecting revenue has been allowed to go to decay, while the methods of squeezing and defrauding have been improved year by year. Occasionally some influential as well as ingenious statesman gets out a new set of squeezers by which he compresses the people's pockets with more formidable energy. A few years of free application of such squeezers render almost every body in the kingdom poverty-stricken. Since the introduction of the new reforms, I am told that these squeezers no longer work the wonders they used to, but no doubt some are still doing it quietly, when they have a long wire to pull.

In looking over the several items of expenditure, out of \$6,316,831 only \$149,090 are intended to be spent for the benefit of the people in general. That is to say \$124,268 for educational purposes, \$15,000 for public works and \$9,822 for the support of prisoners. The balance of the \$6,167,741 is intended for the salaries and other expenses of the Government Officials.

This seems to me to be pretty hard on the taxpayers. When the people work hard for nine months in a year to pay the money into the national treasury in hopes that the Government will protect them and make good laws for them, it would seem that they might justly expect the money would be spent along these lines, but for years gone by it was regularly spent and was intended to be spent for the benefit of the *Yangban* alone. It is a poor policy as well as a bad investment for Korea to waste the money of the treasury on these useless officials and clowns whose ranks were created mainly for the purpose of giving *Yangbans* positions. This Government can be run without any trouble with a third of the present force provided each one

does his full duty faithfully. A reduction of two-thirds of the officials means a saving of one half the expenditure. If the government take the money thus saved to establish industrial schools, a few factories, open the mines and build railroads between the important points, these dismissed officials will earn their living in these institutions, and at the same time they will learn a useful art or trade. Before long they will be glad of their dismissal and they will feel independent, for they will be earning their living by their own labor and knowledge. It seems the best investment the Government can make is to put in two or three million dollars annually to teach the *Yangbands* how to live without lobbying and "office-hunting" — to use a well-known Korean expression.

The system of collecting taxes requires an immediate revision. The task of this sort is a very difficult one and it would not be satisfactorily adjusted unless some able foreign advisers lent their hands in shaping the method. Establishment of national banks will help the finances of the nation materially, and it will give opportunity to the laboring classes to save their daily earnings. The mint has been coining the new copper, nickel and silver pieces, but the metal was bought in Japan at a high price. It was taken to the Japanese mint and molded there in the shape of coin and brought over here. Then the Korean mint simply put the government stamp on them. This sort of coining costs the Government more than the coins thus produced. Korea produces gold alone worth over three million annually and it all goes out of the country in the shape of crude metal at very low market prices. If the Government made a device by which the gold could be bought and made either into coins or standard bars to be kept in the Finance Department as basis of national currency, then the Government would be in the position to issue paper money, and the national banks could circulate their notes. If the Government accumulates gold annually at the rate of two million dollars, in ten years there will be twenty million dollars of gold reserve in the Finance Department. I confidently predict that the day is coming when Korea will have enough income to put aside this much gold without any inconvenience. First of all reduce the expenditure by reducing the Government Officials; and secondly, revise the system of tax collection. Then there will be a surplus for the Government to use to improve the public works, educate the people in the arts and trades and buy up the crude yellow metal for the basis of a national finance.

PHILIP JAISONN.

EDITORIAL DEPARTMENT.**RAILROAD BETWEEN SEOUL AND CHEMULPO.**

A railroad concession has been granted to an American syndicate headed by Mr. James R. Morse, to build a railroad from Seoul to Chemulpo. Work is expected to begin at once. Mr. Leigh Hunt, representing a powerful syndicate of American capitalists, made a hasty visit to Seoul April 12-14, in connection with the new enterprise. We learn from *The Independent* that the "Government cedes to the company the land forming the route between the two points; the company builds and equips the road and has complete control for fifteen years. At the end of that time the Government may buy the road, if it desires, the price to be determined by one representative from both parties or, if they fail to agree, by an umpire to be chosen by them. If at that time the Government does not wish to buy, the road shall remain in the company's hands for a further period of ten years when the Government shall again have the option of buying. At the end of every ten years the Government shall have the privilege of buying in the road."

The railroad will give employment to a great many Koreans whom the changes already introduced into the Government have thrown out of work. It will give an impetus to trade and not the least in importance it will show Korean students the necessity for more than a mere smattering knowledge of western science. The Royal College and the Pai Chai College have a large number of students whose ambition, as far as we can see, seems to end with being an interpreter in a foreign legation or a chusa in the Korean Government. A railroad between Seoul and Chemulpo is but the beginning of railroads in this country. More must of necessity follow. The open ports must be connected with the capital. There is good anthracite coal, not to speak of other minerals, at Pyeng Yang only 160 miles from Seoul. Water carriage in this instance can not be availed of owing to the difficulty of handling at the termini and it is better to develop the resources of the country, when they are available, than to purchase abroad. It is therefore almost certain that a railroad must be built in a very few years between Seoul and Pyeng Yang. We shall confess ourselves, much disappointed if the students now in the schools mentioned above, and in others for that matter, do not see the nec-

sity for a more extensive as well as intensive knowledge of western science. Up to the present time there has been little or no incentive to study anything outside the Chinese classics, but with the building of railroads, the opening of new industries and the development of the mines of the country, young Koreans cannot fail to see that something more modern than the teaching of "The Youth's Primer" and the "Great Learning" are needed. We welcome any legitimate enterprise that will get us out of the ruts of 500 years.

We avail ourselves also of this opportunity to express our joy at this concession, from a patriotic standpoint. Not that we love others less, no, no, but our own country more. And from a purely selfish point of view, gladly will we welcome the exit from the road between the capital and the port of "the two man chair," "the eight man chair" and lastly—the pack-pony.

The Conclusion of Remarkable Trials.—The trials of the Koreans charged with complicity in the events of October 8, (and matters connected therewith), when Her Majesty the Queen was murdered, have ended after a prolonged and patient investigation.

At first thirteen were arrested but two were at an early stage of the trials discharged as innocent. On the 18th inst. judgments in the other cases were rendered. One of the accused, Yi Hui Hwa, was condemned to death and has been executed by hanging. Of the others, four were banished for life, two for fifteen years, and two for ten years. One was adjudged to be imprisoned with labor for one year and one, Cheung In Hung, formerly Vice-Minister of Justice, was acquitted and discharged. It is usual to send persons condemned to banishment to some place in Korea, often an island, distant from the capital, and no doubt this will be done in these cases.

When these persons were arrested, it was feared by many, in view of former precedents as well as of the terrible and treasonable crimes with which they were charged and the excitement existing in Korea over the recent change in governmental affairs, that probably harsh and questionable methods would be pursued in the investigation and justice not administered. At first all sorts of rumors were afloat, and it was even stated in one or more of the newspapers in Jpaan that the prisoners were being accorded no opportunity to make any real defense, but on the other hand were being subjected to most cruel torture and to such harsh treatment that it was "said" that several had died under the hardships inflicted.

None of these apprehensions, however reasonable they may

have been, were realized and there seems to have been no foundation for any of these statements as to harsh or unfair treatment.

We are assured on good authority that the prisoners were well treated in jail, that the trials were fairly, impartially and patiently conducted, that no torture or coercion or intimidation was practiced, that the witness for the accused were called and examined and that every opportunity was given to each of the accused to make good his defense.

The Government and especially the Minister of Justice and other officers of the Law Department deserve praise for the way these cases have been conducted and we trust that the clemency and impartiality shown, so different from that of the trials in December last when the prisoners were horribly tortured to make them confess crimes of which they were not guilty, may serve as a precedent and example for the future.

The Seoul Independent.—This paper appeared in the Capital, Tuesday, April 7. It is a "Journal of Korean Commerce, Politics, Literature, History and Art." Dr. Philip Jaisohn, a Korean by birth, but now an American citizen, is the editor. The paper is intended primarily for Koreans. It is bilingual, Unmun and English. The first two pages are devoted to Korean matters, the third to advertisements and the fourth is in English, intended "as an incentive to English speaking Koreans to push their knowledge of English for its own sake" as well as for "those who have no other means of gaining accurate information in regard to the events now transpiring in Korea."

The editor announces his platform as follows:— "Korea for the Koreans, clean politics, the cementing of foreign friendships, the gradual tho steady development of Korean resources with Korean capital, as far as possible, under foreign tutelage, the speedy translation of foreign text-books into Korean that the youth may have access to the great things of history, science, art, and religion without having to acquire a foreign tongue, and **LONG LIFE TO HIS MAJESTY, THE KING.**"

We believe *The Independent*, conducted on the lines herein indicated, will be of inestimable value to the Koreans and is already meeting with a hearty reception.

The editor, very wisely, we think, discards the Chinese character and uses only the Unmun. We learn that a Cabinet Minister complained that he could not read the paper, but we venture the opinion that for every Cabinet Minister or aristocrat unable to read it, there are several hundred plebeians who can, and to them we must look for substantial progress. We welcome *The Independent* and wish it great success.

Death of Dr. Hugh Brown.—Dr. Brown of the Presbyterian Church in Korea from the fall of 1889 until January 1894, closed his earthly life in the clear hope of the life to come on Sunday, Jan. 5th at Dansville, N. Y. Dr. Brown and his wife, Dr. Fanny Hurd Brown, were heartily welcomed to Korea as a strong medical reinforcement. After living in Seoul for nearly a year, they removed to Fusen where they opened medical work for the Koreans. Both looked forward to years of labor in that place, but the disease was already preying upon Dr. Brown and in less than three years from the time of his arrival here he and his family were compelled to return home. This was a serious loss to the mission. To his bereaved wife and two children we extend our sincere sympathies.

High Treasurer of Korea.—J. McLeavy Brown, L.L.D. Chief Commissioner of Customs, has consented to undertake the oversight of the Korean exchequer. We do not pretend to be acquainted with the details of the duties of the office, but we understand that Dr. Brown's endorsement is necessary before money can be taken from the Treasury. This is a good long step in the right direction and we feel quite sure the doors of the Treasury will swing open with less ease, not to say frequency, than they did in the days of the past when no pretense even at keeping accounts was made.

Min Yong Hwan.—This young nobleman left Seoul April 1st, as Special Envoy from Korea to represent his country at the coronation of the Czar in Moscow next month. Mr. Min is accompanied by ex-Acting Minister of Education T. H. Yun, who is Secretary of the Embassy, E. Stein Esq., Foreign Secretary, and three other attendants.

Indemnity.—It is reported in the Japanese papers that forty Japanese have been killed in Korea and that their Government is about to ask an indemnity of yen 5,000 for every life taken. This is, according to international usage, right and proper. But why should not the Korean Government ask for an indemnity for the murder of her subjects by Japanese? Is there nothing to be done for the assassination of the Queen, the Minister of the Royal Household, Yi, Col. Hong and others? Kill a coolie in an alley or in a country district—yen 5,000. Murder a Queen in her rooms—*Gomen nasai*.

From Pyeng Yang to Seoul in two Days.—The Rev. Graham Lee and Dr. J. Hunter Wells left Pyeng Yang on

Monday April 6, at 5 a. m. and rode until 6.45 p. m., making eighty-three miles. The next morning they were on their wheels again at half past four and reached the West Gate of Seoul at 7.43 p. m. travelling seventy-eight miles. The distance from the East Gate of Pyeng to the New West Gate of the Capital is, according to the cyclometers attached to their wheels and which varied but a third of a mile, 161 miles. This reduces the distance between the two cities some twenty-two miles. We hope these brethren will pardon us for noticing that they make their best records between Pyeng Yang and Seoul and not between Seoul and Pyeng Yang.

A New Book.—W. H. Wilkinson, H. B. M. Acting Consul at Chemulpo, has a book in press on "The Korean Government; Constitutional changes in Korea during the period from July 23, 1894—October 7, 1895, with an Appendix on subsequent enactments to the close of 1895."

The book will contain an introduction, a sketch of the old system of government, an analysis of the re-organised Government and the appendices. The frontispiece is a map of Korea showing the boundaries of the old provinces and the new counties, with the capital town of each.

CORRESPONDENCE.

[The following communication was crowded out of the last two numbers, but we gladly give it place now.—*Ed. K.R.*]

Fusan, Jan. 26, 1896.

To The Editor of

"THE KOREAN REPOSITORY."

DEAR SIR.—

I have on hand twenty copies of the Report of the Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit, Mich. March, 1894. It was the largest student convention on missions that has been held. Over 1000 student delegates were present, fifty-four Board Secretaries and representatives of Missionary Societies, sixty-three returned missionaries and thirty-seven Professors and other instructors in educational institutions.

The Report presents in no uncertain way the purpose and policy of the student Volunteer Movement. It is a volume of 373 pages 8vo., bound in cloth. I will forward by mail to any one in Korea on the receipt of \$2.00 silver.

Yours very truly,
James Edward Adams.

LITERARY DEPARTMENT.

The China Mission Hand-Book. First Issue.—Prepared by a Committee. 8vo. Pp. 436. Fourteen Maps. Published by the PRESBYTERIAN MISSION PRESS, Shanghai. \$2.25 per single copy; ten copies and upwards, \$2.00.

THERE are few persons, I take it, even among the missionaries themselves, who have any really adequate conception of the vast amount of Christian work now in progress in China, or of the varied means and methods employed in that work or of the deep and solid success by which it has been accompanied. Only in a few very superficial aspects does the work or its development and results attract public attention, and yet during the past forty years there has been silently growing up a strong, healthy, well-trained, spiritually-minded and partially self-supporting native Church, too vigorous to be content to remain altogether in foreign leading-strings and too full of the apostolic spirit not to address itself to home and, in some instances, even to foreign mission work. The number of Missionary Societies has largely increased, while the individual worker, foreign and native, has become a great army. It is still possible to classify agencies as evangelistic, medical, educational or literary, but the terms have a wider extent than formerly. The free-moving *franc-tireur* style of campaign of earlier days is gradually giving way to a methodic and carefully thought-out system which aims at making the most of every opportunity, endeavours to influence every city, town, village and hamlet, and seeks to avail itself of every change in national life or circumstance. There is a growing tendency to union—not formal but practical—and an amount of co-operation which would surprise many. Thus the medicals have banded themselves into an association for mutual help; the educationalists have done the same. The different Presbyterian bodies are forming common presbyteries and synods and are looking forward to the time when one General Assembly shall meet for the whole country. In particular departments of work the same thing holds true. All the romanized versions of the Scriptures, now in such extensive use in Mid and South China, have to pass under the scrutiny of a Committee, whose object it is to harmonize their systems, to eliminate every objectionable feature in their romanization and to bring them all under the control of the same general principles. And other illustrations might easily be given. But with reference to all these facts, however, the difficulty has been that they were not easily discovered even by those deeply interested.

The China Mission Hand-Book, just issued from the Shanghai press, is a volume of about 450 pages, and bears in every feature, in type, paper, binding, &c., the well-known characteristics of its parentage. Its purpose is to gather up in convenient and easily handled form all the principal facts about the native religions, &c., and about the Christian missions at work in the Middle Kingdom. There is no other manual in which all this information is obtainable. The book is divided into two parts, one of which extends to more than ninety pages and the other to over 300. In

addition to a general map of the whole country and a linguistic map, there are twelve sectional maps designed to show the position of the principal mission stations.

The first section is taken up with accounts of the religions of China, indigenous and imported, the languages spoken, and other matter likely to be of service to the young missionary. In every case the papers are highly condensed—in some instances too much so—but their writers are invariably acknowledged authorities. Dr. Faber treats of "Confucianism," Rev. T. Richard, of "Chinese Buddhism: Its Rise and Progress;" Dr. Joseph Edkins, of "Chinese Buddhism: Its Excellencies and Defects," and Dr. Martin, lately of the Tung Wan College, Peking, of "Buddhism a Preparation for Christianity." There are four essays on Taoism by the same hands. The Rev. H. V. Noyes of the American Presbyterian Mission, Canton, deals with "Mohammedanism in China," a subject to which he has given many years' study. Dr. Geo. Washburn's "Mohammedanism: Points of Contrast and Contact with Christianity" has been extracted from the records of the Parliament of Religions, 1893. Five pages are devoted to a brief account of "The Secret Sects of China," which are described as "religious bodies which are not sanctioned by the Government, and as they are not sanctioned are compelled to meet in secret, hence the name Secret Sects." They appear to be very numerous, their adherents being estimated at between 20,000 and 30,000 in each province. The Government has met them with strenuous opposition, on the plea that they were "bad characters." At first many persons accepted the Government's description as accurate, but "on further inquiry into the matter we find that the Chinese Government unhappily is as capable of misrepresenting these as it does Christianity. While not denying that the followers of these have sometimes broken into rebellion, just as the followers of the other four religions have done; still those who know them best have a very high opinion of some of them. They regard them as the most vital and noble of the Chinese, the moral backbone of the nation. When they become Christians they are generally of far greater value than Christians from the so-called non-religious or orthodox classes, as if made of higher stuff altogether."

This suggests an interesting line of study for some student of Korean life and religion. It seems hardly probable that similar societies do not exist in this country or that within their circles there may not be some deeply religious souls capable of good work if won over to Christ.

"On the Foreign Languages Spoken in China and the Classification of the Chinese Dialects" is the title of a valuable paper by Mr. P. G. von Mollendorf. Its remarks on romanized versions of the Scriptures deserve careful attention; but surely the statement that "The language of Hainan is pure Cantonese" requires very considerable modification.

In "Spread of Great Religions throughout the World" Mr. Richard asks and answers the questions "What are their Axioms in regard to Life and Religion? What their Aims? What their Practice? What their Result? and What New Departures?" In a later essay on "Christian Missions in Asia," he concludes as follows:—

"The world all over is groaning under sufferings. The Christian religion alone attempts the salvation of the whole world. Asia, especially China, has millions dying of sheer starvation every year. Christians alone attempt to save these at present. Confucianism, Buddhism and Taoism have no practical scheme of deliverance. India has the baneful caste [system?] binding innumerable burdens on the Hindus, and it has millions of ignorant poor. Hinduism seems to a large degree helpless. Mahommedanism seems content with the condition of the people under its rule. Chris-

tianity, on the other hand, is concerned for all nations and peoples in Asia. It has missionaries everywhere, who not only point to a higher life in every department, but also to the practical means of attaining that life. It finds Asia poor and naked and oppressed, ignorant and miserable and imperfectly acquainted with God. It wants to make it well-to-do, well-sheltered, well-informed, a happy, conscious child of God and a glad heir of immortality. Bringing such glad tidings of great joy to Asia, no Asiatic can be anything but grateful to it. **There** only wants time to make these ideas clear to the **great**, then will whole nations turn from dead idols to the living God." Mr. Richard, more than any man I know in the East, has the knack not only of engrossing his readers' attention, but also of writing his own personality into every sentence he pens.

"The Need of China," "China's Appalling Need of Reform" and "Riots," are the subjects of the last three articles in this Section.

The second and larger part of this *Hand-Book* is devoted to the Protestant Missions within the Chinese borders. These are grouped according to nationality, the British Missions coming first, then the American, German, Canadian and Swedish. These are followed by the Publication and Educational Societies. No mention is made of Roman Catholic Missions, surely a serious omission in a book of this sort. The plan adopted is to give an historical sketch of each mission, written in most cases by a member of its own staff, and to follow this up with its own statistical tables. The result is a perfect mine of valuable information, containing as it does the record of innumerable experiments, successes and failures, and the condensed experience of nearly a century. Korean Missionaries and many others who may never have seen China will find here many hints and suggestions of permanent worth, as well as warnings of possible dangers. Thus, opening almost at random, we come across such notices as these.

Church Missionary Society, Fukien Province (p. 30)—"In some districts evangelistic bands have been formed of native evangelists who go round certain districts and exhibit the Life of Christ and other scripture subjects by means of magic-lantern slides. This has been found an admirable plan for bringing crowds together and teaching them evangelistic truth. This method has been much used and blessed."

There is in connection with the Mission a theological college for training Mission Agents. Here are thirty-nine students at present being taught in this institution. We pay as follows:—Students in the college receive, while training, \$3.00 a month each. After having spent four or five years in this institution they are appointed to a station, and receive if single, \$4.00 per month, if married, \$5.00 and if satisfactory in every way to the superintendent missionary, they receive at the end of every succeeding three years an increase of \$1.00 a month till the salary reaches the maximum of \$8.00 a month if married, and \$6.00 a month if single. When ordained they receive \$10.00 a month.

English Presbyterian Mission, Formosa (p. 66.)—"There are generally three dispensers in the hospital who learn what they can in the course of practice. Not much has been done in the way of direct instruction. After some years' training, say five or six years, they go out on their own account, opening a medicine shop and giving medical advice. In most cases they have made large fortunes. Doubtless by their means much suffering is relieved, but on the whole their influence has not been found very helpful to the native Church. * * * * A still more undesirable development has been the extensive sale of western medicine and practice of vaccination by the Christians. It might be difficult to point to any positive harm done by

any of them; but there is something unhealthy about the close connection that exists in some parts of the field between Church membership and medicine selling."

American South Methodist Mission (p. 232.)—"Three Girls' Boarding Schools are carried on by the mission. Their total attendance of pupils for the present year is sixty-six. One of these, that at McLyeire House in Shanghai, is different from an ordinary boarding-school, in that the pupils are required to pay their way, board, tuition, &c. This school was opened for the special purpose of getting pupils from the higher class families, who have hitherto refused to send their daughters to an ordinary mission school."

It would be easy to quote such hints by the score, but suffice it to say that as all the historical sketches are drawn up on the same model, due provision being made for the description of peculiar features, they all deal with the same subjects and thus bring the experience of all the mission upon all points clearly and definitely before the reader's mind.

ALEXANDER KENMURE.

구세교문답 Saving Faith Catechism. Chinese by Mrs. H. S. C.

Nevius: translated by Rev H. G. Underwood, D. D. 16°, 28 leaves; Published by the translator. Manilla paper, sewed. 8 poun each; 6 nyang, 25 poun per 100.

The above is not the title of a new work. It denotes a further adaptation of the catechism that has long been known as the "banner tract" for China, and has already gone through three previous adaptations for Korea. To most observers this fact of multiple adaptations of single tracts is one of curious interest, for each differs from the other in little save in the use of a peculiar term for the Deity, and all taken together may be looked upon as chronicling the progress of the term question in Korea. The term 真理, which characterizes the issue under notice, is sure to prove a barrier to its use by the great body of missionaries who otherwise would distribute it. Its leading innovation however may well attract friends to it, for certainly the ease of perusal is many times multiplied by the simple expedient adopted, of spacing between the words. Our friends in Europe and America will be apt to laugh at the suggestion of novelty in this practice, but to us, who have never before seen a Korean work in which the words and sentences were not thrown pell mell together, this is indeed a "sicht for sair een." We hope it may inaugurate a new want in such matters. Some of our Korean friends have been a little puzzled at the outset, but the running over of a column or two has rapidly brought them to our way of thinking.

From one standpoint in particular the writer of this page expects from now on to criticize, as impartially as he may, whatsoever works come to his hand, and herein he finds the present brochure lamentably deficient, for no work more slovenly in mechanical execution has probably ever been put forth in Seoul. It may be as well therefore that the publisher advises its free distribution, since few who look at a literary production from the position a Korean always takes would be likely to invest readily in this.

It is a fact painfully evident of late to those most interested, that from a similar standpoint the current issue of Matthew's and Luke's Gospels is not all it should be. Few purchasers are found for them, and none whatever to commend them. Indeed it has become a matter of no doubt at all that another, neater, better spaced, and consequently higher priced edition must be undertaken before these Scriptures can obtain as wide a currency as has been hoped.

To our mind it is a point highly creditable to the Korean public that this should prove to be so demonstrable. It is a slur and not a fact whereby the native reader is accused of such indolence as to make common use of the floor for his reading-desk. He has a fondness for neat typography, and for large characters because they are more commonly neat. Wide margins his economy of material debars him from admiring. But of good paper he has a veritable love. These are not the opinions only of the literateur. The rustic takes his cue in such matters from the village school teacher, and both together turn to the past for precedent. It is a wise man therefore who consults their taste when he brings literary wares to their market, and a limited experience gives us confidence in the assertion that he will not fail to find their wallets duly, perhaps unexpectedly, responsive.

The Korean Religious Tract Society's calendar for this year is an innovation inasmuch as it follows the newly adopted chronology familiar to foreign nations in place of the clumsy and antiquated Chinese system. It is worthy of note that it has met with abundant sale in Seoul and vicinity, but has won less favor thus far in remoter districts. It is hoped those who go out for the usual spring trips will carry a supply and so help to popularize it.

No tract probably was ever more sought for while out of print than **구세진전**, and this neither for the sake of its author nor its translator apparently, but by reason of its contents. Now that the new edition is before the public it enjoys a steady sale that quite warrants the expectation of those who issued it. It is reckoned by some missionaries the best book to place in the hands of enquirers who have finished the study of the Ross catechism,

부활쥬일례첩 is the title of a booklet which greeted many of us Easter morning by way of a special church service. The design is one worthy of repetition upon other occasions. Its effect is decidedly neat, but a closer attention to detail and more careful washing of the type before putting to press would have made it more pleasing.

경세론 Discourse on Reverence. By Rev W. L. Swallen. 16°, 8 leaves.

Published by the author. White paper, sewed and cut.

As in the case of most first ventures in didactic literature the edition of the above work is a small one. Such essays are apt to represent the writer's idea of how the truths of Christianity should be presented, and he prints only so many copies as his pocket-book allows in order to try them with both enquirers and workers. To the foreigner the logic of Mr. Swallen's production seems surely effective. But do Koreans want logic? That is a question brought to every one of us almost daily. Is it worth while to multiply argumentative treatises in the hope that they will follow the argument and digest it? We opine not. Rather let us be content with what has been already done in this kind, and let us try to prepare books more readily assimilable by minds of the oriental type. Nevertheless this is a creditable specimen of its class and would be a pleasure for foreign minds to read, had the printer taken pains to make it other than a distress to the eyes.

C. C. VINTON.

OFFICIAL GAZETTE.

Mar. 6, the Magistrate of Kwang Ju—Nam Han—killed by the insurgents.

Mar. 13, Yi Ha Yong appointed Envoy Extraordiany and Minister Plenipotentiary to Japan.

Mar. 21, Special messenger sent to the northern provinces to announce the Royal will and request the insurgents to disperse.

Mar. 25, 22nd birthday of His Royal Highness, the Crown Prince.

April. 10, Six rebel leaders sentenced to banishment for life.

April. 12, Twelve Committees appointed to revise the rsgulations of the local executive authorities.

April. 14, Yun Chi Ho appointed Privy Councillor.

QUARTERLY CLIMATICAL REPORT.

JANUARY—MARCH, 1896.

Chemulpo, 1st April,

	Mean Baro- meter.	Mean Temp. in air, Fahr.	Mean Hygro- meter.	Dew- point Temp. Fahr.	Hum- idity, Temp. Fahr.	Highest Max. Temp. Fahr.	Lowest Min. Temp. Fahr.
January	30.25	28.4	27.1	21.77	.738	40.5	6.8
February	30.33	31.0	29.1	23.97	.718	51.5	11.3
March	30.28	37.0	34.7	31.48	.891	64.5	18.5

The foregoing table shows that the mean pressure for each month was somewhat below the normal for the same months at Chemulpo, but higher than the normal pressure for this latitude. The temperature wave for January and February was fairly steady, but during March it began to show some slight excess, especially at the maximum and minimum observations. As for the monthly curve, on inspection of the means of either air, hygrometer or dewpoint temperature, it will at once be seen that the increase of temperature was not excessive, but from my own experience and observations since 1886, more in consistence with health than might be expected or in previous years observed.

The past winter has been an excessively dry one and continues to remain so. No dryness like this has been observed since 1883. There was almost no snow and rain. Fog, which made its appearance rather early, in Feb. and Mar., was also of a dry nature. Dew was noticed this quarter. Hoar-frost was observed frequently at times covering everything like a coat of snow.

Snow in liquid.	Rain	Fog
Jan. 0.60"	0.57"	0.0
Feb. 0.07"	0.40"	39hours
Mar. 0.00"	0.14"	47"

The weather during Jan. was very changeable, some days fine, others unpleasant; on the whole strong winds, especially during the night. During the day the wind was quiet, but towards sun-set it increased, blowing at times strong and squally, moderating again towards sun-rise. The wind was E. N. E. with an average force of 22m. an hour.

Throughout Feb. the weather was fine, winds moderate but very variable, N. N. E. prevailing, average force 18.6 m. per hour. In Mar. the weather was rather fine with an occasional dull appearance. The wind was extremely changeable, with a moderate gale for three days, varying from N. N. W. to West, but unlike Jan. it was calm towards sun-set and increasing after sun-rise. There was a prevailing S. S. W. wind with an average force of 22 m. an hour.

The force of the wind here given is very nearly correct, tho probably a greater velocity would have to be recorded were the observations taken on a prominent position by an anemometer.

F. H. MÖRSEL.

NOTES AND COMMENTS.

THE "top-knot war" is about over with the top-knot on top.

The Wi Pyeng or Righteous Army has done much, in the last two or three months, that was anything but righteous—robbery, arson, murder. Some one has called them "brigand-patriots." *The Independent* thinks "these fellows are a sort of 'Coxey' army." For the past few years they were known as The Tong Haks. These several names stand for the same thing.

The Hon. C. Waeber several months ago was made full Minister to Mexico. On the 28th. of Feb. he assumed the full office of Envoy Extraordinary and Minister Plenipotentiary to Mexico, but for the time being is in charge of the Legation at Seoul. He thus becomes the Doyen of the diplomatic body.

J. Komura, Minister from Japan to Korea, was on the 8th inst. promoted to the full rank of Envoy Extraordinary and Minister Plenipotentiary.

Dr. H. N. Allen has been appointed Vice and Deputy Consul General by the United States Government. This in addition to his other offices of Secretary of Legation and Chargé d' Affairs ad interim.

F. Reinsdorf, Esq., of the German Consulate in Seoul, has been transferred to take charge of the Consulate at Amoy, China.

Mr. Carl Lührs of Chemulpo, for ten years with Messrs Meyer and Co., has been admitted to the firm.

Col. F. J. H. Nienstead, on April 1st, was transferred from the War Department as Adviser to the Pay and Ordnance Department.

We are in receipt of an interesting letter from Gen. Dye, on the demeanor of the soldiers at the Palace last October, which is unavoidably crowded out this number. It will appear in the next.

The interesting and valuable article on Father Coste, which we publish this month, was in answer to our request, furnished us thro the courtesy of Monseigneur Mutel. It was written, we understand, by the priest who has temporarily succeeded Father Coste as private chaplain to the Bishop. Our obligation and thanks are due to Mrs. Kenmure for the excellent translation.

REV. W. M. JUNKIN and A. D. DREW, M. D., of the Southern Presbyterian Mission, with their families, left Seoul March 28, 1896, their destination being Kun San in the Province of Chulla.

This is the "devoutly wished consummation" of a long series of trips and a great deal of preaching and medical work in that district. They expect to occupy two small Korean houses right down in the village, until able to build on some higher ground near by. Through the kindly efforts of friendly officials and the courtesy of the Korean Government, permission has been granted to occupy temporarily some vacant buildings on a hill-top. This is quite a boon to health and comfort for the summer.

Yi Ha Yung, Governor of the Metropolitan district, was appointed Envoy Extraordinary and Minister Plenipotentiary of Korea to Japan. Minister Yi left Seoul on April 5 for his new post. Mr. Yi was second secretary of the Legation at Washington in 1887 when Pak Chung Yang, the present Acting Prime Minister was Minister to Washington. We may also mention that the Minister of Foreign Affairs, Yi Wan Yong, was then First Secretary of the Legation.

GOVERNMENT SCHOOL OF FOREIGN LANGUAGES.—The Government is to be congratulated on the success attending the departure from old ruts. In its English Department, under former masters as well as under the present masters, W. du Flon Hutchison, Esq., and T. E. Hallifax, Esq., it has done work the value of which will become more and more apparent as time passes. In October last a distinct advance was made by the appointment of M. Martel to the mastership of the French department. There are at present twenty-three scholars studying French. Even in the short time that has elapsed since the classes were opened, several have shown themselves apt students, having made most satisfactory progress in the language of *La belle France*.

The *Independent* of the 11th inst. says. "The *Japan Mail* of March 28th, quotes the *Jiji* as saying in regard to the objections to sending Japanese troops into the interior of Korea for the purpose of quelling disturbance. 'There was a probability that should the circumstances resulting in the murder of those unfortunate Japanese be minutely inquiries into, various complications might have been disclosed such as would have hampered Japan in calling to account the authorities ostensibly responsible for the cruel incidents'. After reading the Official Report on the events of Oct. 8, 1895, we quite agree with the *Jiji* that minute inquiry had better be dispensed with."

CABINET CHANGES.—*The North China Herald* some time ago told its readers that, "There is more excitement in being a Cabinet Minister in Seoul than even in Paris. Changes come quite as often and there is the additional chance of being killed at the first crisis."

Here is the record for the first year, from Dec. 17, 1894 to Dec. 17 1895. In the Premiership, three changes; Department of Home Affairs, five; Justice, two; Foreign, none; Education, four; Finance, three; War, six; Agriculture and Commerce, three. The shortest period during which a portfolio was held was one day. Eighteen different persons were members of the Cabinet during the year.

We are informed by private letter that the Japanese troops stationed in Wonsan went out about 80 li where they met the Korean insurgents, of whom fifty-five were killed, a number wounded and a few taken prisoners. When the news, thro Madam Rumor, first reached us here it was that the Koreans, 10,000 strong, had swooped down upon and cleaned out the Japanese in Wonsan and killed one or two foreign missionaries as by-play! Will not our friends kindly inform us hereafter when they are killed?

The Ladies of The Seoul Union, under the leadership of Mrs. Graham, gave a series of popular Friday afternoon teas in the rooms of the Union during the winter. At these teas there were readings, recitations, music, and other forms of entertainment and amusement. At the last one, the months and seasons of the year were represented in pantomime by the children and several others, "children of larger growth," while the verses, specially composed for the occasion, were read by the author, the Hon. J. M. B. Sill. The local references in the poem were very good, as when March says,

"I send my winds down into the street,
For frolic and roaring fun;
They knock off hats, and they jerk at cloaks,
And monkey with every one."

"I bring my rains, they wet folks down,
 Who stagger and flounce thro the flood,
 And all but the missionaries swear
 As they tramp thro the freezing mud.

August comes as "the fieriest of the twelve."

"I set the quivering air afire,
 And make the sky aflame,
 Till folks perspire at every pore,
 And hate my very name.

"The people, finding Seoul too hot,
 The joys of home forego,
 And, seeking cooler scenes, rush down,—
 And roast at Chemulpo.

"You'll gladly say good-by to me,
 With all my pesky train,
 You havn't seen the last of me,
 Good-by, *auf wiedersehen.*"

BIRTHS.

At Cease Mills, Luzerne Co., Pa., Jan. —— The wife of Rev. W. A. Noble, of a son.

At Shanghai, Mar. —— The wife of Carl Wolter Esq. of twin daughters.

At Seoul, Mar. 31. —— The wife of Rev. F. S. Miller of a daughter.

DEATH.

At Dansville, N. Y. Jan. 5, Dr. Hugh Brown.

ARRIVALS.

At Seoul, Jan. 19, J. Henry Dye.

[Correction] At Seoul Feb. 20, Rev. W. B. Harrison M. D. to join the Southern Presbyterian Mission.

At Seoul, March 13, Paul de Kehrberg, Esq., Secretary of the Russian Legation from furlough in Europe.

At Seoul, March 25, from England, returned from furlough, Rev. Mark Napier Trollope of the English Church Mission. Also at the same time to join the same Mission, Mr. J. S. Badcock and Mr. F. R. Hillary.

At Seoul, April 4, Rev. F. W. Steadman of Boston, to join the Baptist Mission.

At Wonsan, March 27, the Rev. M. C. Fenwick of the Korean Itinerant Mission from the U. S. after an absence of three years.

At Seoul, April 5, Paul von Rautensfeld, Esq., to join the Customs Service.

DEPARTURES.

From Seoul, March 20, Miss V. C. Arbuckle of the Northern Presbyterian Mission, for U. S. A.

From Seoul, April 23, F. Reinsdorf, Esq., for Amoy China.

THE KOREAN REPOSITORY.

M A Y , 1896.

KOREAN HISTORY.

Paper IV.

(Selections from native writers).

SILLA (A.D. 350-500).

NOLJI assassinated King Silsung and seized the throne in 417 A.D. A year later, Pak Chesang made a visit to Kogooryu and returned with Pakho, the king's brother.

King Nolji had two brothers, one called Pakho and one, Misaheun. Ten years previous, Pakho was sent as hostage to Kogooryu and Misaheun to Japan. The king remarked to Chesang, "Both my brothers are prisoners, one in Kogooryu, one in Japan, neither of whom I am ever likely to see again." Chesang answered, "The ancients used to say that a king's anxiety was a courtier's disgrace, and a king's disgrace a courtier's death, and so, though I be but a humble subject, I will accomplish the king's desires." He went to Kogooryu and had an interview with the king. "Neighboring states that live on friendly terms," said he, "should treat each other with consideration. To hold a man as hostage shows a lack of faith. Pakho has been here for ten years now, while the king, his brother, longs exceedingly to see him, so much so in fact that he has told me of it. If your majesty will kindly let him return, I might compare Nyu kingdom (Kogooryu) to nine oxen from which one hair has fallen, and the grace of your majesty to infinity itself." When the king of Kogooryu heard this he let Pakho return.

But Nolji again said "Misaheun's absence is like the loss of an arm." Chesang replied "I have entered on your majesty's service and shall not draw back. The king of Japan however cannot be won by fairness, and so I shall have to deceive him.

On the day of my departure please lock up my family in prison." He embarked at Yool port, turned the boat's prow east, and was about to put off when his wife reached the place in tears. Chesang called loudly, "I have commands that take me away. The chances are we will not meet again." He reached Japan, whither he professed to have escaped for his life. The Japanese, however, were suspicious until they heard that the king of Silla had imprisoned Chesang's wife and children. Then they gave Misahen and Chesang rank and had them lead the way in an attack on Silla.

Chesang whispered to Misahen, "At the first opportunity escape for your life."—"And leave you behind?" said Misahen, "never!" "My coming here is simply to have you return alive, and satisfy the longing of the King to see you. Do not think of me again, please!" Misahen wept when he secretly bade Chesang farewell. Chesang slept till late the next day in his boat, waiting till Misahen should get far out to sea.

When the Japanese knew of this they made Chesang prisoner, and put out after Misahen, but a fog settled down and they had to return.

The king of Japan in fury had Chesang brought before him, pinioned, and asked, "Did you set Misahen free?"—"I did as my king desired me," said Chesang. The king made reply, "You pretended to be my servant and now you turn out to be the slave of Silla, do you? I'll treat you to all the state tortures unless you consent to be the servant of Japan, in which case I'll give you rank." Chesang in reply said "I could willingly be as the swine or dogs of Silla, but a servant of Japan—never!" The king in his anger had Chesang walk barefoot over reed stubbles. "Tell me, whose servant are you now?"—"A servant of Silla." He was then made to stand on a plate of heated metal. "Now whose servant?" repeated the king in still greater fury. "Of Silla only," was the answer. Seeing that there was no power to make the man yield, the king ordered wood to be piled up and had him burned to death.

In the meantime Misahen returned to his country. The king went out ten li to meet him, took him by the hands and wept. When the news of Chesang's death reached Silla, the state went into mourning. On the same day Misahen was married to Chesang's two daughters. Chesang's widow, with two sisters, went to Chilseol mountain pass and there died, becoming the guardian spirits of the place with shrines erected to their memory.

After a reign of forty-two years, the king died, and his son Chabi succeeded. There lived at that time a noted scholar,

known as Teacher Pakgyul. He was very poor, badly fed and badly clothed, but he played skilfully on his lute, which he constantly carried with him. With it he could express all the emotions of the soul, sorrow, gladness, anger, pleasure. By means of this he consoled himself in his poverty. It happened once, at the end of harvest, when you could hear the sound of hulling rice from every pestle of the village, that Pakgyul's wife sighed and said "All have rice to hull but me; how ever will I pass the winter?" The Teacher laughed and said, "Our life is in the hands of fate. Rank and riches are according to the will of heaven. We cannot prevent things to come or overtake things past and gone; so why be sad?" With that he picked up his lute and struck the strings in imitation of the panga (rice pestle.)

'Tis the pang-a uwha pang-a,
All about its music sounding;
Tul gu dung k'ung tul gu dung k'ung,
Says the pang-a with its pounding.

The spirit of the Teacher's wife revived; the music, we are told, restored her soul.

Chabi died and in the tenth year of his son Choji on the 15th of the first moon, there was a royal procession to Ch'un-ch'un Park. On the way, a raven came flying with a letter in its mouth, which it let drop. On looking at it there was found written on the envelope, "If you open it two persons die, if you leave it closed, one." The king remarked "It is better for one to die than two;" but the magician called to explain it said, "The one means the king." It was then opened and read "Aim your arrow at the lute case!" The king went into the inner palace and shot, and behold there was a man inside the case, a bonze no less, who had been living with the queen. By royal command they were both beheaded. Hence yearly, on this same day, a national sacrifice is offered to the ravens for their service.

Other days of the first moon are also observed to the pig, rat, dragon, horse respectively, for the dragon gives rain and horses carry burdens, while rats and swine pillage. These are days of special rejoicing for the whole nation.

Twenty-two years later the king died and, leaving no son, Chidaro, a grand-child of Namool, succeeded. Formerly, when a king died, five men and five women were buried alive with him. This Chidaro declared to be a barbarous practice, so it was stopped and mourning customs and sacrifices instituted instead.

KOGOORYU (A.D. 331-428).

In A.D. 344, King Kogookwun changed his capital to a

place east of Pyeng Yang, below Mokmyuk Mountain, where sacrifices are offered still.

In the forty-first year of Kogookwun, the king of Pākje accompanied by his eldest son, at the head of 30,000 picked troops, attacked Pyeng Yang. The king went out to meet him, and was struck by a stray arrow and killed. His son Kooboo succeeded, known as King Sosoosim.

The next year (A.D. 372) a Chin Emperor of China, Pogyun, sent priests with Buddhistic idols and scriptures to Kogooryu. This marks the first entrance of Buddhism. About the same time also the Confucian classics began to be taught the children.

PĀKJE (A.D. 305-478).

In the second year of Chinsa (A.D. 385-392) labourers were chosen, fifteen years old and upwards, to build a wall along the north of Pākje. When completed it stretched from Ch'ungmok Pass, by way of P'algon, to the sea. Six years later the King died.

A son of Ch'unryoo called Asin succeeded and died fourteen years later. His eldest son Chunji had gone as hostage to Japan. When Chunji heard the news he went to the king of Japan, wept and asked to be allowed to visit the place of his parent's decease. The ruler of Japan gave him a hundred soldiers and let him go. The people of Pākje received him with great rejoicings, made him king, and he ruled for sixteen years.

In the twenty-first year (A.D. 470) of King Kāro, Kogooryu invaded Pākje, coming in by four different roads with an army of 30,000. They surrounded the capital, and built fires at the north and south gates. The king, seeing his danger, climbed the wall and escaped, but met Kulloo and Manyun outside. When the king dismounted and bowed, Kulloo spat in his face three times, bound him, took him back to Ach'a city and killed him there. These two men were formerly Pākjeites, but had fled to Kogooryu to escape punishment for some crime they had committed.

In the second year of Moonjoo (A.D. 476), Tamna first paid tribute to Pākje. Tamna was an island in the south sea which originally had neither inhabitants nor products, until three spirit beings appeared, springing from the ground, the first called Yang, the second Ko, the third Poo. These gentlemen were sauntering along the seas one day when they saw a rock open and three women step out, and then came horses, cattle and all kinds of grain with them. Each man took a wife and, dividing the land, they called it Tamna—the modern name is Che-joo (Quelpart).

KOGOORYU (A.D. 428-600).

Wun, who came to the throne A.D. 591, had a brother-in-law called Ondal, who was killed in an attack on Silla.

Ondal had seen great poverty, had been a low beggar in fact, dressed in rags and wearing tattered shoes, caring for his old mother as best he could. King Yangsung, the father of Wun, had a daughter much given to crying. The king said in a joking way, "Look here, miss! with all this bawling you will never do for a gentleman's wife. I'll marry you off to Ondal" When she was sixteen he decided to marry her to Ko, an official of Sangboo, but his daughter said, "A king should be a man of his word. Are you going to change what you have said so often? Even a common man would scorn to lie, much more a king. As the king's command now shows him false I will not obey." The king in anger said, "If you will not obey me you are not my child, away with you, do as you like." The daughter placed ten gold hairpins in her sleeve, left the palace and went in search of Ondal's house. His mother was then old and her eyes dim. The king's daughter entered and asked if the master was at home. The mother in reply said, "An odor of perfume comes with this guest, your hands are smooth like softest cotton. You must be a nobleman's child; are you not? My boy is so poor and low that you can have no business with him. He has gone to gather herbs on the mountains to satisfy our hunger." Off went the king's daughter to the mountains, looking for Ondal, and there met him loaded down with elm bark. She spoke, but Ondal, afraid, broke out: "It's not a girl but an elf that is after me. Stand off, I tell you!" And then, without looking back once, he hurried on home. She followed him and that night slept just outside the gate, and went in early in the morning and told the mother and son about her coming. But Ondal was uncertain how to receive her, and the mother said, "My boy is low born and would never make a match for you and you never could think of living in our poor way." The king's daughter replied, "But if our hearts agree, what difference whether we be rich or poor?" Then she took from her bosom the hair-pins which were exchanged for fields, slaves and furniture, and thus they began their life. "When buying horses," said she, "buy only palace ponies that grow thin and are turned out." This he did and fattened them by feeding.

It was a custom in Kogooryu, on the 3rd of the 3rd moon, to go hunting game, which was offered in sacrifice to Heaven and the mountain spirits. On that day the king went out and courtiers and soldiers followed him. The same day Ondal, on

horse-back, took more game than all the others and the king asked his name. "Your son-in-law, Ondal," was the answer, and the king marvelled.

Shortly after, Emperor Mooje crossed the Yaloo with an invading army. Ondal marched to the front and routed him so completely that he became the first man in Kogooryu, the special favorite of the king.

Later on, Silla made incursions on the East and took possession of part of Kogooryu. Ondal headed an army to retake this territory, when he was struck by a stray arrow and killed. They placed him in a coffin, intending to carry him home for burial, but the coffin remained fast to the earth and could not be moved, until the king's daughter, his wife, came and, placing her hand on the coffin, said, "Life and death are all settled now. Come, go back with me, won't you?" and immediately the coffin could be moved. When the king learned of his death he mourned deeply.

J. S. GALE

EARLY MISSIONARY METHODS.

IN the propagation of the Gospel, right methods and sound principles are of prime importance. In the following article my object is to discuss as briefly as possible the methods of two of the early missionaries of the Christian Church. Peter opened the door of the Church to the Gentiles, but Barnabas and Saul were the first persons formally set apart as missionaries. The account of their call and ordination reads, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away."

We may perhaps discuss this subject with profit under two divisions, The Men and Their Work. Barnabas was of the tribe of Levi from the country of Cyprus. Whether he had been long in Judea, whether he had seen Jesus before or after his resurrection, we are not told. After Pentecost he is a prominent member of the Church at Jerusalem. When they heard of the gracious work at Antioch, the Jerusalem Church sent Barnabas to see and help it on. We are told that "he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord"—presumably as the result of his labors. As the work increased he felt the need of a helper and bethought himself of the fiery young disciple, Saul, whom he had received as a brother when he came to Jerusalem escaping from those who sought to kill him at Damascus. Altho the other brethren were a unit and voted not to receive Saul, "For they were all afraid of him and believed not that he was a disciple"—yet Barnabas believed Saul's professions to be true. What tho he were but yesterday a blasphemer and persecutor—to one of Barnabas' faith it were no objection. "So he took him and brought him to the apostles and declared unto them how he had seen the Lord in the way." On the recommendation of Barnabas as he was received. Faith in the sincerity of young converts and inquirers, even when there may be reasons for doubt, when no moral wrong is involved, is a qualification for missionary work. As for Saul, he spake boldly in the name of the Lord Jesus and disputed with the Grecians who when they could not answer his argu-

ments went about to slay him, and he had to flee again for life. The young man's zeal was warmly admired by Barnabas and in the great revival at Antioch he feels that Saul is the man for his assistant. Finding Saul in his native city he brought him to Antioch. For "a whole year they assembled themselves, with the church and taught much people." So these two men were qualified for their work, not only by congeniality of temperament but in that they were men of experience in soul winning.

The Church at Antioch, altho so young in years, was blessed with the presence of a number of men eminent in grace. Six are mentioned as prophets and teachers. In such a goodly fellowship the future missionaries grew stronger and stronger in the divine life.

It was while they ministered to the Lord and fasted that the call came. The fast had put the body under and the spiritual ear was made quick of hearing so that there was no mistaking the call. Whether it came to the heart of Barnabas and Saul in irresistible conviction and was by them made known to the others; or whether the Holy Ghost first spake to the others and it was thro the mouth of one of the prophets that the divine call came; or whether, without human lips, the Holy Ghost spake so that all together heard and understood, we are not told. Nor is it important that we should know. The important fact is recorded that they were *called men*— Men called of God.

After another season spent in fasting and prayer, "when they had laid their hands upon them they sent them away." This was the act of separation or ordination which was to be done by the Church at the command of the Holy Ghost. They did not go up to Jerusalem that the apostles might lay their hands upon them. The importance of the apostolic succession was not, it seems, recognized at that time. St. Paul was ordained to the work of a foreign missionary, using the term in the sense that he was sent to other than his own people, by the laying on of hands of Simeon and Lucius and Manaen, men whose names, aside from this mention, hardly occur in Scripture. Probably other brethren of the Church also took part in this solemn act. Here no bishop, no presbytery but a local church ordains.

"Separate me Barnabas and Saul." From friends and converts, from fleshly comforts and ambitions. Separated, shall we say, unto beatings, imprisonings, stonings, shipwrecks and, at last, the executioner's sword? "Separate *me*," or as the dative may be read, "unto *me*." They were in a special sense separated unto the Holy Ghost. To follow His leading, to speak His bidding, and to write at His dictation letters which will be read and re-read by

the saints until time shall be no more. They were separated unto work, not play; to a work which required the best powers they had and exercised at high tension. Separated unto a life of toil and finally a martyr's crown.

Instead of Barnabas and Saul, we soon read Paul and Barnabas. "Paul and his company." Paul soon became the leader. This was certainly not offensive to Barnabas. When they did separate it seems to have been suddenly and without any gradual estrangement.

Barnabas, like many of his successors, could not listen to adverse criticisms concerning his relative, John Mark, altho they were well founded. This dissension is the only blot on the fair record, and in this matter Paul probably only did his duty. It is important in itinerating that only proper persons be chosen to accompany the missionary, even as servant or helper. The fact that there is further mention of Barnabas and Mark would indicate that Paul was in the right. The important points recorded concerning these first Christian missionaries may be restated.

1. They were men called of God.
2. They were assured of their Divine call.
3. The Church sending them had no doubt as to their being called of God.

4. They were separated from the world unto God, separated from the work at home to be sent far hence unto the Gentiles.

Their work: "Separate Me Barnabas and Saul for the *work* whereunto I have called them." No intimation is here given as to the nature of the work. Paul in his speech before King Agrippa states his commission as he had received it from Jesus. The work assigned him was "to open their eyes (the Gentiles'), and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified." "Opening blind eyes was a part of the Messiah's work. Paul's work and all true missionary work is simply a continuation of the work of Jesus the Messiah. An operation was recently performed upon a man who had been blind for twenty years. When his eyes were opened he said to the Doctor, "You have made a new man." The addition of a new sense modifies all the others. Thoughts are quickened, idleness gives place to activity and sadness to joy. "If any man be in Christ Jesus he is a new creature; old things are passed away, behold all things are become new." One Yi, a butcher, marvelled at the change in himself. Formerly it was drink, gambling and carousing in which he found pleasure. But now in Christian companionship, reading Christian

books and in the services of the Church he finds real happiness. The darkness of mind, the fear of evil spirits, had all passed away since the Sun of Righteousness had arisen in his heart. We see such cases all about us. Surely it is the same Messiah continuing His gracious work. "To turn them from the power of Satan." The Koreans have more faith in the existence of the devil than we have. He is more real to them. They realize the power of this prince of darkness. What is the power of sin but the power of Satan? Paul's commission includes not only making the heathen to understand intellectually what Christ has done for them, but by the power of the Holy Spirit actually to set them free from the power of sin. This is accomplished only as they are turned at the same time "unto God." The hand-cuffs of Satan and the chain dragging them hellwards are broken off and cast away, and on those same wrists are bound the cords of God's love which are drawn heavenward by Almighty power.

Then the object of the work is stated "that they may receive forgiveness of sins and sanctification." Forgiveness means peace and gladness. Sanctification, or holiness, means strength, power to work for God.

If we had no definition of the work and had to find out by reading what these men actually did we might define it as a five-fold work. Preaching—At Salamis "they preached the Word of God." The deputy hears of it and "desired to hear the Word of God." At Antioch in Pisidia "came almost the whole city together to hear the Word of God." At Iconium "they so spake that a great multitude believed." Thence they fled to Lystra, "and there they preached the Gospel." What did they preach? Paul preached a day of judgment. He told his own experience. He preached Jesus and the resurrection. Christ's resurrection was a theme much dwelt upon.

Where did they preach? In the synagogue, by the river side, in the school of Tyrannus, in the market daily, on Mars hill, at the gates of Lystra, on the ship, in his own hired house—in short anywhere and everywhere. To whom did they preach? To Jews who reviled and Gentiles who believed and rejoiced; to the jailer and to King Agrippa; to Stoicks and to Epicureans—in short to anybody and every body. How many hours a day did they preach? Let Paul reply, "By the space of three years. I ceased not to warn every one night and day with tears." Preaching seems to have been the principal part of their work.

They baptized those who believed. It is impossible to quote the Scripture here. Philip baptized the eunuch from a heathen land whom he had known but half an hour and was probably

never to see again. In the cases of Cornelius, Lydia and her family, the jailer and his household and the disciples at Ephesus, as well as after Pentecost, they were that we would call hasty baptisms. There was no delay. Any one who made a credible profession of faith was baptized. The six months' catechumenate was not yet inaugurated. How could the apostles know each individual of the 3000 received in one day? Did the apostles make no mistakes? Were not Ananias and Sapphira baptized persons? All things indicate that they were. Simon, the sorcerer, *after he was baptized*, offered money that he might receive the power of transmitting the Holy Ghost, and Peter told him that he was "in the gall of bitterness and in the bond of iniquity." Demas, who forsook Paul, would hardly have been a fellow-traveler or worker if unbaptized. Is it not highly probable that amongst the many there were some who had no means of earning a livelihood, no work that they could do? Is it well to make rules without Scripture authority?

Strengthening—confirming the faith of the disciples by prayer and visits for instruction. Paul prayed constantly for those young Churches, and for individuals. See his greetings in all his letters. "In every prayer of mine making request for you all"—"I have remembrance of thee (Timothy), in my prayers night and day." In our hurry and manifold work we sometimes perhaps omit this most important part. If our Churches grow cold is the fault not our own? If a brother falls away is it not because we have not confirmed his soul by a visit, timely instruction and prayer?

They ordained bishops or elders. And this returning to Antioch on their *first* missionary tour! This seems very hasty as compared to our way of doing. Converts of ten years' standing, some of them earnest preachers and no one yet ordained! Baptism and ordination are a great means of grace and strength to true believers. Are we not weakening our work by withholding these?

They exercised discipline—cast out the blasphemers Hymenaeus and Alexander, and delivered them to Satan, also the adulterous man at Corinth. The rule for discipline, "A man that is an heretic after the first and second admonition (if unrepentant) "reject." Another rule, "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted."

S. F. MOORE.

FROM THE DIAMOND MOUNTAINS
TO WONSAN.

THE next day towards evening, ascending a pass, we came suddenly to a beautiful view of the sea with a round wooded island several miles off the shore. On the shore, fifteen miles away, could be seen the city of Tong Chon. From the top of the pass the road down to the shore is called the Pass of Ninety-nine Zigzags and the name seems no exaggeration for the road winds down a gorge 3000 feet to the sea level, so rocky that they say the more snow there is on the road the more passable it is.

The forests here are a Government reservation, made so by the first king of the present dynasty, who had stone walls built around the best of the trees. The gorge was sweet with magnolia, false oranges and white roses.

The next day at Tong Chon we made our noonday halt. The situation of the city is what Koreans call an excellent one, considering that it is on the sea-coast. It lies in the hollow between three ridges with a good high ridge to the seaward to keep out any fresh air that might arise from that quarter. Then, to make it still more close and agreeable to Korean taste, the hills around are covered with great firs that seem to have formed vast forests along this coast in days gone by, and still remain here and there.

We desired to halt that evening by the sea-shore where we could drink in the sea breezes all night. In our search for such a place we passed over a narrow strip of land with a fresh water lake on one side and the rolling sea on the other. The lake is about four miles long and one mile wide and has several conical islands covered with scrubby rising from its surface. In the quiet evening, as we walked along its shore among the little pink lilies and dwarf red roses we watched the fish rising and forming ripples on its still bosom, while we heard the waves rolling in and breaking on the sand across the dike a few hundred yards away.

red feet away. Here and there on the sand are groups of firs among which one could build a cottage and have the choice of quiet fresh water fishing, boating and bathing, or more exciting salt water sports. The ducks must abound here in their season and among the hills across the lake one can hear the call of the pheasant and the cooing of the wild dove. Among the mountains, a few miles off, are deer, bear, leopard and tiger.

After climbing over several promontories of basalt in search of our ideal stopping place we crossed the little outlet of the lake and arrived at a most vile little fishing village, where the best apartments we could get were two vile little eight by eight rooms, opening into a vile little yard containing a vile pig-pen. Here we inhaled the odors from a vile little swamp beyond the yard till morning.

Leaving here as early we could, we inspected a salt factory built on the dike. The men were carrying sea water up in buckets and emptying it into one end of a trough that carried it down several hundred feet to the factory by the lake side. Here it was distributed in gutters over a dirty looking field of black earth. From the gutters men ladled the water into basins of the black earth built on beds of straw each of which had a hollow space below. There were two operations combined here. This earth had been soaked thus with salt water before, then spread out on the field till the water evaporated and left the salt in the earth. Then the earth had been put back on the bed of straw again. This salt was taken up by the new salt water and carried into the hallow space below and from there into a little cistern lined with clay and lime. By the time the salt had all been carried out of the earth, the earth was well soaked with new salt water and spread out to dry once more. This heavily laden salt water was being boiled down in a very curiously made tank over a fire of pine logs. The tank was about eight by twelve feet and six inches deep and was simply a bed of lime made from oyster and clam shells, cemented to ropes that passed over beams extending across above the tank every foot or so. To build the tank, probably a platform of boards was built in the fireplace and on this was spread a layer of plaster an inch or so thick. When the lime hardened and the boards were withdrawn the basin of plaster hung from the beams by the ropes, and as long as there was water in the basin the ropes did not burn away. The salt, tho coarse, was white and strong, but the black earth, being scattered and gathered with rakes drawn by oxen, soon becomes full of offal and no care at all is taken to keep it clean.

At noon we found a clean newly built inn in a market

place where we had an excellent dinner of good fresh and salt fish, vegetables, herbs, and rice, all for two cents gold.

Beyond this market place is the famous stretch of sand that is mentioned in a native book on that subject as one of the beauties of Korea, along with Su Chung Dai (The Place Between the Waters) described above. The sand lay—acres of it or rather miles—blown up as high as the tops of the imbedded fir trees, in great billows. The color is that of caramel ice cream. The color and wavy appearance recalled to our thirsty throats many a swallow we wished we could have reserved for that time and place.

Towards evening we passed a large reserve of great firs, growing on a level sandy plain on which lay buried the dead of centuries covered by high mounds of sand held together by nets and branches of trees. The village where we spent the night was the ideal one for which we had been searching, a clean little group of houses right on the sandy beach with an inn off at one end.

The next day our road lay over a number of promontories of basalt and from the road we could look far down onto the surface of the sea and see the varied color of the water as it transmitted thro its blueness the dark and light shades of rock and sand. Bays, islands and rocky cliffs, all added to the beauty of the waterscape and on the horizon we could just distinguish the white breakers and dark mountains of some island off the coast. Towards noon we descended the rocky bed of a summer torrent to a broad valley covered with rice and other grains, and lined with villages. From my horse I could count twelve villages in one direction alone. It took the rest of the day to cross this valley, which must have been miles wide in this its upper and narrower part. On its edge, against a mountain side, lies Am Pyon. This must have been a large walled city in former times tho only traces of the wall can now be seen. The government buildings, being in good condition, were a pleasant contrast to the ruins seen on the Han.

The impression left by all the east coast was that of prosperity in spite of oppression. It could not help being prosperous with its broad, rich valleys, in a smaller one of which were estimated to be 3000 acres of rice land alone and much land yielding heavy crops of wheat, barley, oats, millet, turnips, tobacco, cotton and beans especially, in great abundance. The cattle and horses were large and well kept, particularly the oxen, which commanded great admiration from Mrs Bishop, huge beasts as gentle as sheep. Every where we saw the mean little black pig tied with a string through a ring in his ear. Probably this

has been the method of tying pigs for centuries and is the origin of the world-wide custom of wearing earrings.

Towards evening we welcomed with a shout the sight of the Seoul-Wonsan road and telegraph line and were soon on our way towards Seoul to visit So Kwan Sa before going to Wonsan. Passing a peculiar, fan shaped, crystalline structure resembling a great arched cathedral window in the lava near the main road, we reached Nam San and stopped for the Sabbath. On Monday we turned off the main road at Nam San up a little stream, and then over the foot hills to the base of a high rocky ridge where lies a monastery called So Kwan Sa. Up a pretty gully filled with firs we caught sight of the long line of monastery buildings extending up one side of the mountain brook. This is the second largest monastery in Korea, the largest being in the southern part of the country.

We were warmly welcomed by the genial abbot, a fat old fellow who reminded us of all the pictures of jolly friars we had seen. After sipping honey water, the record of visitors was brought and we found it interesting to see who had been there before us, Gale, Lee, Frank Carpenter and others. As we entered our names the scribe asked how much we were going to give them, that also being recorded. We told him we would see to that later on. "Oh yes," they said, "see the sights first and then pay." It was all a matter of money to them, in direct contrast to the Diamond Mountain monasteries. This one being near a port, is no doubt tainted by the "world, the flesh and the devil."

We found the interior of the buildings exceedingly shabby and filled with herbs spread out to dry. The only thing of note is noteworthy only because of its ridiculousness. It is a dusty little temple devoted to the five-hundred disciples of Buddha. They are little stone images arranged in tiers like the spectators at a circus and each image has a silk cap on.

It is said the artists of the middle ages always gave the saints they portrayed the features of their own nationalities, so that the John of a German has German features, while that of an Italian has Italian features. One would judge that the monkish artists who carved and painted these five-hundred images were influenced by the same principle, for most of the figures look drunk, wearing a silly smile, half shut eyes, and with their hats on one side of their heads. The artists must have been of various nationalities, and characters for here is a drunken hooligan with broad upper lip and pug nose; here is a tippler rolling in the fat of kegs of beer; here is an idiot too, with low forehead, vacant stare, receding chin. There is a silly woman

with her lips pursed to say prisms, here is the regulation dark mysterious villain with red face hid under his low drawn hat—one instinctively looks for the dark lantern and the "billy." The whole collection recalled many a "take off" seen in days gone by.

After dinner and a present to pay for it, we left, and as we did so the mapoos remarked that they too had fallen among thieves.

The next day, noon found us in Wonsan enjoying the hospitality of Mr. and Mrs. Gale as only one can enjoy a civilized home who has been living in Korean inns and boats for two months. How immense the small rooms seemed, how high the ceilings, and how uncomfortable one felt to sit on a chair and eat from a white table-cloth and have a napkin too!

F. S. MILLER.

THE NATIVE MINISTRY.

A paper on the native ministry of the Korean Church must of necessity be largely cast in the Indicative Mood, Future Tense, or more aptly perhaps, in the Optative Mood. It is what we plan, hope, and pray for in the Church of the future, rather than the discussion of an established fact, that is to engage our attention. It is what we want, not what we have. But it is precisely this fact that makes the topic one of such vital importance at this time. This is the formative period of the Korean Church. The Gospel seed has been sown in all kinds of soil; in favored localities, watered by the dews of the Spirit, it has sprouted well and God is giving the increase. But Paul and Apollos are foreigners as yet. Here and there they have gathered the tender plants into nurseries, which with prayer and care will one day be flourishing orchards laden with luscious fruit for the Master.

Just here comes in the homely proverb, "As the twig is bent, the tree is inclined." We grasp the twig in our fingers to-day. What kind of tree do we want? One that strikes its root deep into the soil, grows straight towards Heaven and sends out great branches till it covers the whole land? Or a feeble, sapless, broken-backed tree that cannot support its own weight, but needs foreign props under all its branches, and a foreign building over head to protect it from wind and rain?

"As the twig is bent, the tree is inclined." What we want determines what we do; the end in view, the means to be employed; the plan of the house, the labor of the workman.

A self-supporting, self-governing, self-propagating native Church demands the development of a native ministry, self-sacrificing, self-reliant self-respecting. And here the eminently practical question confronts us: How are you going to get it? In a country of *others* sacrificing, others-reliant, others-respecting *self*-seekers, where will you find your men? The answer is plain: God must raise them up. They "must be born again." "Can the Ethiopian change his skin?" One thing is clear: the

Korean who seeks employment with the recommendation that he will preach the doctrine well if you pay him \$8.00 a month, is *not* the man you are after. The head of a large Buddhist monastery near Seoul told me frankly that all priests, himself included, entered the priest-hood simply to obtain a livelihood. The Christian Ministry is not this. "And no man taketh this honor unto himself, but he that is called of God." There must be an inner, Spiritual call, alongside and productive of such outward qualifications as are laid down in I Tim. 3: 2-7. (Stick a pin at v. 6, even tho it punch a hole in your sailing chart!) In short we want Holy Ghost men, Koreans on fire with zeal for the souls of their countrymen. The Spirit's work going before, accompanying, and following upon men's work, is necessarily assumed in all we say about developing a native ministry.

But God has intrusted the native preacher's preparation and training, in a word, his ministerial education to the missionary. Hence the imperative necessity that the missionary himself should be (or *become*) a man of deep-grounded, well-defined convictions on the subject of self-support, and from the first quietly, prayerfully, unswervingly seek to implant such principles in the native Christian. Read the story of Abbott's work among the Burmese Kareans.

How to make preachers out of the material God gives you—that is the question. First for some *don'ts*.—

1. Don't let him know for a long time that you have any idea of training him for the ministry. Steer by the two points, "not a novice," and "let these also first be proved," and you will not run upon sunken rocks. Wait and watch and pray. However promising the convert, however urgent the need, it may be best for both the man and the work that he "abide in the same calling in which he was called" for months or even years, preaching the Gospel in every-day life. Dr. Nevius' first principle is a sound one: "The extension of the church must depend mainly on the godly lives and voluntary activities of its members."

2. Don't employ him as a preacher or evangelist on foreign pay, if you can help it. A personal helper doing your work for and with you, is a different matter, and is wellnigh indispensable. If he is your man, of course you must pay him. But don't let him get the idea that he is paid for preaching, and that if he preaches well and gathers many converts his salary will be raised. A Korean from the country remarked to me not long since that in his neighborhood there were some twenty-five people studying the doctrine, and the man who had studied best was getting \$5.00 per month for it! How often have you been asked: "If I study this doctrine, how much will I get for it?"

Don't lend countenance to an erroneous but very common impression by following the, "Paid Agent System." Read and re-read Dr. Nevius' six strong objections ("Methods of Mission work," ch. II).

3. Don't send him to America to be educated, at any rate in the early stages of Mission Work. Don't train him in any way that tends to lift him far above the level of the people among whom he is to live and labor. Missionaries often deplore the chasm in modes of thinking and living between them and the natives. Don't cleave chasms where as yet none exist.

Now for the positive side of the subject. How shall we train Koreans for the ministry? It is often a good deal easier to say "Don't," than "Do." There is no immediate prospect of a Theological Seminary in Korea, so that it would be folly to attempt in this paper to outline a Seminary course—even if the writer were capable of doing so. I shall simply indicate briefly a few general points.

1. Seek to lift him to a high plane of spiritual experience. Let him strive above all else to a "Holy Ghost man."

What Korea—what the world needs, is to see, living object-lessons in vital personal religion. O that every Christian might feel that from the moment of conversion he is *Christ's man*, and "can not but speak the things which we have seen and heard!" Then would every member be a preacher.

2. Ground him thoroughly in the Word and in the cardinal facts and truths of Christianity. I was much impressed by the remark of an intelligent Korean Christian, an earnest student of the Word himself that "so-and-so's work will not stand because not enough stress is laid on study of the Bible." Let us each ask of himself, "Is it I?"

3. Train the young pastor-to-be to "endure hardness as a good soldier of Jesus Christ." If his charge is unable to furnish full support, let him be ready and willing to work and help support himself. Inculcate right and true ideas of the dignity of labor, the pricelessness of independence—the rottenness of character resulting from "sponging" and living upon relatives or friends.

4. As Korean Christians advance in culture and modern civilization, raise the standard of education of the native ministry. Seek to keep his education sufficiently in advance of the average education of his people to secure respect and prestige but not enough ahead to excite envy or a feeling of separation.

In keeping with the policy of self-support, is the practice of installing native pastors over congregations only as they may be able to furnish at least half his salary, and then mission

funds should be furnished on a sliding scale. But two or more weak churches may be grouped under the service of one pastor. The people should always elect their own leader or pastor, if they contribute to his support.

A Korean ministry for a Korean Church should be our motto; no namby-painby, half-foreignized mercenary ministry for an invertebrate mass of jelly-fish Christians! But a self-sacrificing, self-reliant, self-respecting Korean pastorate over a self-supporting, self-governing, self-propagating Korean Church, "rooted in the soil and growing from its own roots."

I close with the words of Dr. Chester, Secretary of Foreign Missions Presbyterian Church South. "I recognize the fact that I am a mere novice in this whole matter, and that my opinions are hardly worth considering by reason of that fact. But a man must have a working hypothesis. My working hypothesis is that the Gospel and the Church of Jesus Christ can live anywhere that men can live on the face of the earth. It was intended for the poor; it is adapted to the poor in the simplicity of its institutions; and I believe that if it is rightly planted and gets the right start anywhere upon the face of the earth, it will live and propagate itself."

W. D. REYNOLDS.

KOREAN POETRY.

THERE is nothing more interesting than a good dialect story, but literature contains nothing more really deceptive. The reason is that the raciness of it, due to oddities of idiom and pronunciation, is utterly unfelt by the people of whom it is the ordinary mode of speech. The negro dialect is often irresistably funny or irresistably pathetic, not to the negro himself but to those who are impressed with his peculiarities of accent, idiom or use of illustration.

When a foreigner sees a Korean for the first time he feels like laughing because of the apparent absurdity of certain parts of his costume. Pidgin English affects new-comers in the same way, but neither the Korean with his funny hat, nor the Chinaman with his outlandish talk can see anything amusing in it nor anything to laugh about. Rudyard Kipling's Terence Mulvaney is quite irresistible, but you laugh when he would be sad and you feel for your handkerchief when he, perhaps, is miles from tears.

Now it is in some such way as this that we are juggled when it comes to the poetry of other peoples, especially of people so radically different from the Anglo Saxon race as are these eastern Asiatics. If we are after a real knowledge of these peoples rather than an hour's amusement it will be better worth our while to inquire how this or that odd turn of expression affects the native who uses it than how it affects the foreigner. When a Korean says to you "Is not the great man's stomach empty?" you understand him to say, "Are you not hungry, sir?" It means nothing more than that to him and if it means more to you it is simply because you are not accustomed to the peculiarities of his speech.

This is my reason for rejecting all literal translation of Korean songs or poetry. It would mean something different to most readers of *The Repository* than it does to the Korean. The thing wanted is to convey the same idea or to awaken the same sensation in the reader as is conveyed to or is awakened in the native by their poetry.

The first difficulty lies in the fact that much of Korean poetry is so condensed. Diction seems to have little or nothing to do with their poetry. A half dozen Chinese Characters, if properly collocated, may convey to him more thought than an eight-line

stanza does to us. As you pass through a picture gallery, each picture is a completed unit in itself conveying a whole congeries of ideas and sending the mind, it may be, through a whole range of memories. Supposing that instead of the picture which is intended to portray the idea of devotion there should simply be the word *devotion* written on a placard and hung against the wall or perhaps a few words illustrative of *devotion*. That would illustrate in a certain way the difference between Korean and English poetry. In the one case the ear is the medium, in the other case the eye. It is for this reason that there is no such thing in the whole East as oratory. There is no *art* of speech; it is entirely utilitarian. Allow me to illustrate this pregnancy of meaning in single characters as used by Koreans. Take the two characters 落花. The first of these is called *nak* meaning to fall, and the second is *wha* meaning a flower. In other words *fallen flower*. The allusion is historical and when these characters meet the eye of an educated Korean they convey to his mind something of the meaning of the following lines.

In Pak Jé's* halls is heard a sound of woe.
 The craven King, with prescience of his fate,
 Has fled, by all his warrior knights encinct.
 Nor wizard's art, nor reeking sacrifice,
 Nor martial host can stem the tidal wave
 Of Silla's vengeance. Flight, the coward's boon,
 Is his; but by his flight his queen is worse
 Than widowed; left a prey to war's caprice,
 The invader's insult and the conqueror's jest.
 Silent she sits among her trembling maids
 Whose loud lament and cham'rous grief bespeak
 Their anguish less than hers. But lo, she smiles,
 And, beckoning with her hand, she leads them forth
 Beyond the city's wall, as when, in days of peace,
 She held high holiday in nature's haunts.
 But now behind them sounds the horrid din
 Of ruthless war, and on they speed to where
 A beetling precipice frowns ever at
 Itself within the mirror of a pool
 By spirits haunted. Now the steep is scaled.
 With flashing eye and heaving breast she turns
 And kindles thus heroic flame where erst
 Were ashes of despair. "The insulting foe
 Has boasted loud that he will cull the flowers
 Of Pak Jé. Let him learn his boast is vain,
 For never shall they say that Pak Jé's queen
 Was less than queenly. Lo! the spirits wait
 In yon dark pool. Though deep the abyss and harsh
 Death's summons, we shall fall into their arms
 As on a bed of down and pillow there
 Our heads in conscious innocence." This said,

* One of the ancient kingdom of southern Korea.

She calls them to the brink. Hand clasped in hand,
 In sisterhood of grief an instant thus they stand,
 Then forth into the void they leap, brave hearts!
 Dike drifting petals of the plum soft blown
 By April's perfumed breath, so fell the flowers
 Of Pak Jé, but, in falling, rose aloft
 To honor's pinnacle. * * *

The Korean delights in introducing poetical allusions into his folk-tales. It is only a line here and a line there, for his poetry is nothing if not spontaneous. He does not sit down and work out long cantos, but he sings like the bird when he cannot help singing.

One of the best of this style is found in the story of Cho Ung who, after nailing to the palace gate his defiance of the usurper of his master's throne, fled to a monastery in the south and after studying the science of war for several years came forth to destroy that usurper. The first day he became possessed in a marvellous manner of a sword and steed and at night, still wearing the priest's garments, enjoyed the hospitality of a country gentleman.

As he stood at the window of his chamber looking out upon the moonlit scene he heard the sound of a zither which must have been touched by fairy fingers for though no words were sung the music interpreted itself.

Sad heart, sad heart, thou waitest long,
 For love's deep fountain thirsting.
 Must winter linger in my soul
 Tho' April's buds are bursting?

The forest deep, at love's behest,
 Its heart of oak hath riven,
 This lodge to rear, where I might greet
 My hero, fortune-driven.

But heartless fortune, mocking me,
 My knight far hence hath banished,
 And in his place this cowl-drawn monk
 From whom love's hope hath vanished.

This throbbing zither I have ta'en
 To speed my heart's fond message
 And call from heaven the *won-ang** bird,
 Love's sign and joy's sure presage.

But fate, mid-heaven, hath caged the bird
 That, only, love's note utters;
 And in its stead a *ga-chi†* soul
 Into my bosom flutters.

* A bird which chooses its mate for life and is thus a type of marital love and fidelity.

† The common magpie.

Piqued at this equivocal praise, Cho Ung draws out his flute, his constant companion, and answers his unseen critic in notes that mean,

Ten years among the halls of learning I have shunned
 The shrine of love, life's synonym; and dreamt, vain youth,
 That having conquered nature's secrets I could wrest
 From life its crowning jewel, love. 'Twas not to be.
 To-night I hear a voice from some far sphere that bids
 The lamp of love to burn, forsooth, but pours no oil
 Into its challice. Woe is me; full well I know
 There is no bridge that spans the gulf from earth to heaven.
 E'en though I deem her queen, in yon fair moon enthroned,
 The nearest of her kin, can I breath soft enough
 Into this hush to make earth silence hold that she
 May hear, or shrill so loud to pierce the firmament
 And force the ear of night?

However that may be, he soon solved the difficulty by jumping over the mud wall which separated them, and obtaining her promise to become his wife, which promise she fulfilled after he had led an army against the usurper and had driven him from the throne.

Korean poetry is all of a lyric nature. There is nothing that can be compared with the epic. We do not ask the lark to sing a whole symphony, nor do we ask the Asiatic to give us long historical or narrative accounts in verse. Their language does not lend itself to that form of expression. It is all nature music pure and simple. It is all passion, sensibility, emotion. It deals with personal, domestic, even trivial matters often-times, and in this respect it may be called narrow, but we must not forget that the lives of these people are narrow, their horizon circumscribed. This explains in part why they lavish such a world of passion on such trivial matters. It is because in their small world these things are relatively great. The swaying of a willow bough, the erratic flight of a butterfly, the falling of a petal, the drone of a passing bee means more to him than to one whose life is broader.

Here we have the fisherman's evening song as he returns from work.

As darts the sun his setting rays
 Athwart the shimmering mere,
 My fishing-line reluctantly
 I furl and shoreward steer.

 Far out along the foam-tipped waves
 The shower-fairies trip,
 Where sea-gulls, folding weary wing,
 Alternate rise and dip.

 A willow wite through silver gills,
 My trophies I display.
 To yonder wine-shop first I'll hie,
 Then homeward wend my way.

In the following again we find a familiar strain. A Korean setting of our "Oh, for a lodge in some vast wilderness."

Weary of the ceaseless clamor,
Of the false smile and the glamor
Of the place they call the world;
Like the sailor home returning,
For the wave no longer yearning,
I my sail of life have furled.

Deep within this mountain fastness,
Minified by nature's vastness,
Hermit-wise, a lodge I'll build.
Clouds shall form the frescoed cieling,
Heaven's blue depths but half revealing,
Sun-beam raftered, star-light filled.

In a lakelet deep I'll fetter
Yon fair moon— Oh who ould better
Nature's self incarcerate?
Though, for ransom, worlds be offered,
I would scorn the riches proffered;
Keep her still, and laugh at fate.

And when Autumn's hand shall scatter
Leaves upon my floor, what matter,
Since I have the wind for broom?
Cleaning house I will not reckon
Only to the storm-spirits beckon;
With their floods they'll cleanse each room.

We can not charge the Korean with lack of imagination but rather, at times, with the exuberance of it.

H. B. HULBERT.

EDITORIAL DEPARTMENT.

THE OFFICIAL REPORT.

THE Official Report on matters connected with the events of October 8, 1895 and the Death of the Queen" as published in the March REPOSITORY has attracted, as we expected it would, the attention of the English papers in the East. Most of those coming to our exchange table reprinted the report in full, some with others without editorial comment.

The JAPAN MAIL of April 11th thinks the "plain object" of the compilers of the report is to "incriminate the Japanese as far as possible. They have taken every care to make it appear that the whole responsibility for the murder of the Queen rests with Japanese soldiers and *soshi*, and that the part taken by Koreans was quite subordinate. (People may well be perplexed about the real facts. On one day, we have a Minister of Foreign Affairs and a Minister of War officially declaring that a battalion of Korean troops disguised themselves in foreign costume for the purposes of the *coup d'état*; on the next, a Vice-Minister of Justice assures us that the two Ministers have lied egregiously. But, after all, it is now virtually hopeless to attempt any exact discrimination between the guilty parties. The Japanese were certainly participants, in whatever degree and when a strong man co-operates with a weak to effect a deed of violence, public opinion does not hesitate to lay the chief burden of blame on the former's shoulders. If however, the compilers of the report under review had done their work more skilfully they would command greater credence. Their partiality in such a matter may be excused but can not be ignored. In a document covering twenty-two pages, they devote one page only to the part taken by Koreans in the *coup d'état*. In that very brief section of their account, we find it stated that the Korean soldiers were called out during the night, and were marched into

the precincts of the Palace, one detachment proceeding into the court-yard in front of the building where the outrages were committed. Yet it is claimed that the troops were entirely innocent of collusion in the *coup d'état*, and that they believed themselves to be guarding the Palace. It is plain that this story needs discounting, but we can scarcely hope that sufficient evidence will ever be forthcoming to apportion accurately the guilt of the crime of October 8th. Had the Hiroshima tribunal committed Viscount Miura and his associates for trial, the labyrinth would doubtless have been fully explored. But the Court dismissed the prisoners, finding the testimony insufficient. We may note, *en passant*, that the Korean official report, though correctly quoting the verdict of the Hiroshima tribunal, epitomises it thus:—‘The persons arrested were tried by the Japanese courts in Japan sitting at Hiroshima and duly acquitted and discharged as innocent of any crime.’ That is an exceedingly incorrect statement. Viscount Miura and his associates were not ‘acquitted as innocent of any crime.’ They were discharged on the ground of insufficient evidence. The two results are radically different. In order to prove that Viscount Miura or the other Japanese were vicariously guilty of the Queen’s murder, it was necessary to demonstrate that Her Majesty suffered at the hands of some person or persons actually instigated by the accused. It was there that the evidence failed. The link connecting the actual assassins of the Queen with the recipients of Viscount Miura’s instigation was not visible. We have already expressed our opinion very distinctly about the procedure of the Hiroshima tribunal, and we have not now the slightest intention of attempting to extenuate either the action of the Judge and Public Procurator, or the part played by Viscount Miura and his associates. But when the Korean official report deliberately asserts that the Hiroshima tribunal ‘duly acquitted and discharged’ the Viscount and the rest ‘as innocent of any crime.’ We are driven to conclude that if the compilers of the report were incapable of avoiding such serious misrepresentation in the case of a verdict actually lying before them, their competence to weigh and sift evidence of a much more intricate and perplexing character, can not be credited. It is necessary to await the result of some much abler and more exhaustive investigation. The general public however, know as much about the affair as is needed to form a roughly accurate judgment.”

The JAPAN GAZETTE of the same date dismisses the Report in a few sentences as follows:—

“The KOREAN REPOSITORY publishes an official account of an enquiry into the circumstances attending the death of the

ill-fated Queen. If we were not already in possession of Viscount Miura's cynical admissions in the sham trial at Hiroshima this report would still be most damning to Japanese actions, but taken into combination with that shameful travesty of justice it is all convincing. However there is nothing to be gained by re-opening a question of which most people must already be heartily tired. What interests is the next move not a resurrection of the barbarous and ghastly tragedy by which Japan lost all claim upon civilized nations for sympathy with her deeds in Korea."

THE NORTH CHINA HERALD of April 17th in an editorial review of four columns says, "We have already mentioned that the most important matter in the March issue of the KOREAN REPOSITORY is the translation of the Official Report on matters connected with the Events of October 8th, 1895 and the Death of the Queen. It confirms the accounts that we have given in these columns of the *coup d'état*, a blow which, while it was intended by the Japanese Minister, Miura, to consolidate the supremacy of Japan at Seoul, resulted in destroying that supremacy. If the Japanese Emperor did not choose to punish his Minister for plotting and carrying out the Murder of the Queen of Korea, he should have punished him for doing it so clumsily that it produced entirely the opposite result to that which was intended. * * * The Report is illustrated by a plan of the portion of the King's Palace in which the events of October 8th took place, including the spot where the Queen's body was burnt."

THE CELESTIAL EMPIRE of the same date says editorially, "The March number of the KOREAN REPOSITORY contains a most valuable document, being an Official Report made by Ko Teung Chai Pan-so Vice-Minister of Justice, to Yi Pom Chin, the head Minister, containing the outlines of an investigation made into the circumstances attending the murder of the Queen on the morning of the 8th of October last. The document is drawn up with all indications of impartiality, and has evidently been the result of a dispassionate inquiry. Mr. Greathouse, the Foreign Adviser to the King, states of the inquiry that no torture has been used. While confirming the complicity of Viscount Miura and the Japanese in the murder, it throws new light on the manner in which it was accomplished, more especially the manner in which the *Kurentai*, the King's Bodyguard of drilled soldiers was got out of the way, having been called out for a night drill some distance to the north of the Palace, which they were, after the tragedy had been accomplished, directed to enter. * * * The Report, it is to be not-

el, speaks in high terms of Count Inouye, and no attempt is made to implicate him in the events that occurred subsequent to his departure. Apparently, Count Inouye's policy had not been 'thorough' enough for his Government, and it was hoped that Miura would prove a more useful tool. Miura, a recluse for the latter part of his life, proved double edged; he got rid of the Queen, indeed, but in getting rid of her he wounded the hand that directed him, and the blow at Japanese ascendancy has proved as fatal as the cowardly outrage on the Queen. The entire document is well worth careful perusal. It has been carefully revised, and contains little extraneous matter. Its skilful use of the official admissions of the Japanese is especially noteworthy."

We conclude these comments by quoting from a private letter from a foreign resident in Japan: "The trial of Viscount Miura was in one sense the most flagrant travesty of justice I have known in Japan, and yet he could not be proven to have instigated the persons who killed the Queen, that is, the prosecution failed to produce evidence that the murderers were the ones instigated by Miura. Intense disgust with the whole mess must not blind us to legal justice. But if you think the thoughtful Japanese are any of them pleased with the outcome of this, you are much mistaken. I have not met one who does not feel humiliated that Mr. Miura could not be reached on some charge which would punish the man who has stained his country's name as well as his own."

"Peace and good Government."—Much has been written and probably more has been said the last few years about the Korean government and its shortcomings than about any other single subject. That we are not in a Utopian condition may be granted at the start. That we are struggling along at present and that great uncertainty prevails as to the outcome may also be readily granted. Much paid for and also gratuitous advice has been given the Korean government and we doubt not some one will be found to steer the craft safely thro the troubled waters into the desired heaven of "peace and good government."

Mrs. Bishop in her "Last Words on Korea" as published in the ST. JAMES'S GAZETTE and reproduced in the KOBE CHRONICLE of April 14th says among other things. "When I landed in Korea, nearly two years ago, the country was at peace under the suzerainty of China and the auspices of a powerful Chinese Resident Minister. Unbounded official corruption prevailed—as a matter of habit and use. The Sovereign was absolute, secluded,

regarded with extreme reverence, and only occasionally burst upon his people in the barbarous splendors of the Kurdong. Korea had no navy, her army was a farce, her foreign relations were all peaceful, and the Western leaven worked slowly, very slowly, beneath the surface.

"The landing of the Japanese in June, 1894 changed all that. I will not go back to the changes wrought by the war or by the Japanese armed occupation, but will point out that peace and good government in Korea have been disturbed by Japan four times within the last eighteen months."

We are happy to believe that the armed intervention of Japan "changed," to some extent at least, the "unbounded official corruption" so prevalent in Korea. By the introduction of a proper system for the assessment and collection of taxes, the people in the country are beginning to have the very comfortable feeling that when they pay their taxes once the matter is done. They also are happy to pay their officers a fixed salary and to enjoy the novel sensation that there is an end to the demands made upon them from the magistracy. We do not pretend to decide the question whether the armed intervention by Japan in the affairs of another power can be justified by even such beneficial results to the people. We simply record the fact that the "change" here was a good one. The protection of his property is something new to the Korean, it is true, but he appreciates it keenly.

We come next to consider the assertion that "peace and good government in Korea have been disturbed by Japan four times in the last eighteen months." These are, first, the forcible occupation of the Royal Palace July 23rd, 1894; second, the recall to power of the Tai Won Kun; third, the return to Korea of Pak Yong Ho, "a man personally hateful to the King, amidst considerable popular excitement and forced into high position in the government"; fourth, the total break-up of tranquillity on October 8, 1895." We admit that the charges herein preferred are correct in the main, but we deny the implication that "peace and good government" prevailed in Korea prior to the landing of Japanese troops. We quite agree with the editor's comment in the *Chronicle* of the same issue, that "a very cursory acquaintance with the state of things prevailing in Korea in the early months of 1894 should have prevented Mrs. Bishop from fall into such an error." It is well known that the country was in a most distracted and disturbed state and it was this condition that gave Japan an opportunity to interfere in her neighbor's affairs.

The Tong Haks notwithstanding their repulse and defeat

in 1893, early the next year made a determined effort to rid themselves of their masters and oppressors. Their ringing appeal to the country in May was responded to with such promptness and in such large numbers as to arouse the authorities. They resorted to vigorous measures with a number of particularly oppressive magistrates, that after the fall of Chun Choo the capital of the Chulla province, the central government became alarmed. Troops were sent down, but they were defeated by the insurgents who threatened the capital itself. Great consternation prevailed in Seoul and as a last resort appeal for aid was made to China. "Peace and good government" did not exist in Korea immediately before the military occupation by Japan, and whatever may have been the mistakes made by her here since her advent it is but just to acknowledge that she did not interfere at the beginning without good show of reason.

The Hall Memorial Dispensary. — William James Hall, M.D. was the first missionary of the Methodist Mission appointed to Pyeng Yang. The city had been visited at various times before, the first visit having been made by the writer, in company with an officer of the Customs, in April, 1887. From the time of his appointment to this northern city in 1892 until his early and lamented death in November, 1894, Dr. Hall gave his time and energies to the furtherance of the work entrusted to him. For it he thought, planned, labored. To it he contributed liberally himself and at the same time presented the claims of Pyeng Yang to his friends in Korea and in the home-land as well. The response was prompt and money began to come in. The "Pyeng Yang fund," as he called it, grew and he was enabled by it to purchase the valuable property now occupied by his successor without drawing on the regular appropriation. The utmost care was exercised in disbursing this fund so that it was surprising only to those not acquainted with the details, that about \$650 were on hand at the time of his death. This amount was paid to the superintendent of the mission. Mrs. Hall at the same time expressed the wish that this money might, if possible be used for the erection of a dispensary to the memory of her husband.

The Annual Meeting which met a few weeks after this desire was made known to the superintendent, heartily approved of the object and promptly set aside the whole fund for this purpose.

E. Douglas Follwell M.D. is the successor of Dr. Hall and to him is committed the pleasant and we may say sacred work of erecting this Memorial Dispensary. It was our privilege to

visit Pyeng Yang and with Dr. Follwell on the 6th inst. to begin this building by giving out the contract for its erection to a Korean carpenter who agreed to finish it in five months.

The dispensary is located inside of and adjoining the west gate, on high ground, and but seven minutes walk from the commercial center of the city which in Pyeng Yang as in Seoul is marked by the Big Bell. The building will be forty feet long, sixteen feet wide and in Korean style of architecture. It will contain a waiting-room, clinic, drug-room and the doctor's private office. The many friends of Dr. Hall will be pleased to learn that the good work he began will be carried on to completion by his successor.

Pastoral Evangelistics and Statistics.—The following statistics compiled by Mr. Kenmure from "The China Mission Hand Book" are not only interesting but valuable to Missionaries in Korea. The returns given are for 1893. We should like to see similar statistics of Christian work in Korea collected and given to the public.

No. of Societies at work	44
" Ordained Agents—Foreign	389
" " Native	252
" Unordained " Foreign men	294
" " " women	641
" " " Native men	3084
" " " " women	513
" Organized Churches	706
" Churches wholly self-supporting	137
" partially "	490
" Communicants	55,093
Total Native Contributions	\$36,450,32.

EDUCATIONAL STATISTICS.

No. of Societies engaged in Educational work	22
" <i>Primary</i> Schools (Pupils generally under 14)	972
No. of Boarders	315
" Day Scholars	15518
" Foreign Teachers	112
" Native Teachers	943
" Pupils learning English	189
" Paying Pupils	276
Total Fees paid by Scholars	\$1322.
No. of <i>Secondary</i> Schools (Pupils generally bet. 14 & 19 years)	114
No. of Boarders	3466

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No of Day Scholars	169
,, Foreign Teachers	139
,, Native Teachers	298
,, Pupils learning English	292
,, Paying Pupils	626
Total Fees paid by Scholars	\$1656.
No. of Colleges or Training Classes	46
No. of Boarders	1494
,, Day Students	146
,, Foreign Teachers	98
,, Native Teachers	117
,, Students learning English	600
,, Paying Students	
Total Fees paid by students	
Grand Total of Pupils and Students in all the Mission Schools and Colleges	21532
Grand Total of Teachers (Native and Foreign) in all the Schools and Colleges	1536

MEDICAL STATISTICS.

No. of Societies doing Medical work	23
,, Foreign Medical men	96
,, ,, women	47
,, Qualified Native Assistants, men	47
,, ,, ,, women	11
,, Medical Students	179
,, Hospitals	71
,, Patients in Hospital in 1893	1333
,, Patients seen at Home ,,	8165
,, Dispensaries	111
,, Distinct patients seen in Dispensaries 1893	223162
,, Visits by patients to Dispensaries	
,, Opium Refugees	365
,, Opium Smokers admitted in 1893	1938
,, Those who did not relapse within a year	167
Total Medical Expenses during 1893 (not including Missionary's salary)	\$65,416.
Total Sum contributed by Chinese	11,131.
Total sum of Fees received from natives 1893 7,472.	

OFFICIAL GAZETTE.

(Compiled from The Independent.)

April 14th The Department of Agriculture, Commerce and Industry announces that the postal service will be extended to Pyeng Yang and We Ju on the 25th inst.

April 16th Edict:—The unjust manner in which the judgment was rendered to the criminals connected with the affairs of the 8th of October and 28th of November was well known to Us. We herewith command the Officers of law to right the wrong that has been done to those persons without Our mentioning it again.

April 21st Edict:—The edict No. 169, relating to the appointment of Inspector of Revenue collectors, is hereby abolished and the house and land taxes shall be collected by the Governors and Magistrates.

Edict:—The corps of Pioneers and Commissary is hereby discontinued.

Verdict of the Supreme Court on the cases of those connected with the events of October 8th, and November 28th Yi Heui Wha was found guilty of entering the Palace with Japanese on the 8th of October and then entered the chamber of Her Majesty the late Queen. After the death of Her Majesty he presented himself before His Majesty and acted as secretary in the writing of the fraudulent edicts. It is evident that he knew beforehand the treacherous purpose of the Japanese who entered the chamber of Her Majesty; therefore he is accessory to the crime. We, the Judges of the Supreme Court, sentence him to be hanged according to the law in such cases.

CORRESPONDENCE.

To The Editor of
"THE KOREAN REPOSITORY."

DEAR SIR.—

Page 119 of the March number of THE REPOSITORY contains the sentence:—"under escort of Gen'l Hyen, Commander of the palace guards on the 8th of October, and one of the few officials (as far as we know) beside Col. Hong who did not doff his uniform and run." This covert charge arouses me to respectfully crave a little of the valuable space in your interesting magazine, for reply, for you certainly did not intend by implication, to do injustice to those who are, more or less, defenseless in our language.

Although the Korean soldier is by no means perfect, I believe in giving every body his due. I feel that strictures of the character of those above should be based upon sifted facts and not upon the venom of malicious tongues. And I have hitherto felt that these facts, like home affairs, should be discussed only in the family. Indeed, I have been inclined to follow Louis Napoleon's dictum, and "wash dirty linen at home." But, for the nonce I shall consider myself a member of the family, who may descant on the soldier's short-comings, for a reply to your innuendos seems the lesser of two evils presented for my choice.

What there is lacking in the Korean soldier's military capacity is mostly due to his noxious environment; and you, my dear Mr. Editor, have certainly had abundant opportunities to learn what that is; and, may I say, to show some appreciation of the insuperable obstacles to a betterment of his conditions, instead of suffering your generally just magazine to make wholesale and unqualified reflections. I say mostly, for all men, as races, nations and individuals have inherited aptitudes, for specialties.

While the Korean has inherited some qualities which are valuable to him as a soldier, yet he has not that aptitude for war, implanted in the Japanese character by centuries of successful combat. His place, as a soldier, probably lies, as he does geographically, if not ethnologically, between the Japanese and Chinese.

Taking him as he is then, I, without elaborating on his inherited merits, or short-comings for that matter, would suggest for his improvement, as you doubtless would, a change in his environment. What this involves will be stated below.

The good reader, who may be non-military, will permit me to say that the profession of arms is a science and art, as is that of medicine and surgery: and, that the manual of arms, which he may see every day, is not, as some laymen seem to think, the *summum bonum* of the art of war.

Yet, without inflicting on him a dissertation, without even describing the parts of an army, it may suffice for one to say that it, as the *ultima ratio regum* is a material force, which may be directed for the attainment of certain ends.

Its great power, with unity of purpose, may be measured by its cohesion. In ancient times, while the officers supplied the directing intelligence, the solid mass of human beings constituting an army, were held together in great part by physical force. The more mobile this great mass became, the more powerful was its momentum, its shock, and the more successful were its operations. But this result was due not more to increased mobility than to the increased intelligence which necessarily arose therewith, and under the new conditions, aided in lieu of "physical force" in preventing disintegration. If this intelligence be not found in the mass itself, whose change of form renders it more susceptible to disintegration, more intelligent officers become a necessity to cement the mass and properly direct its power. A gradual change of form and increased mobility, beginning early in the centuries, has continued right along, through the phalanx, the legion, the six rank formation, the four, the three, and two, until that mass has become one long attenuated line, a single rank, not as formerly immediately under the eye of the general, but, necessitating more delegated power, and more increased intelligence not only among the officers, but also among the men.

If, unhappily, under modern, under extant conditions, there should not be an increase of intelligence among the soldiery, if they fail to keep abreast of the inventive genius of the age, doubly necessary does it become (as in Korea) to have more of it among the officers, as a leaven etc., if you would

have successful war. Intelligence in that case has both a cohesive and directing power.

The change of environment, alluded to above, is, as you may have surmised, to place the Korean soldiers under educated, experienced, disciplined officers. This, if you please, is one of my shortcomings—my failure, after seven or eight arduous years of effort, to have appointments and promotions made in the military grades, only after successful examination of each applicant, in so much of the science and art of war as may be encountered in the sphere of his contemplated duties, instead of, as now, for some personal service performed or promised.

The able and all powerful Yuan, Chinese Minister, with his many myrmidons, opposed these efforts up to the day he left Korea for Korea's good.

I speak of this so particularly now, because it has a special bearing upon the future of the army. A conflict began, specially upon that point, on the 7th day of April 1888, and continued without intermission, until the following Nov'r—meanwhile, drill, not only of Korean officers, but all drill being interdicted. When drill began it was generally only the noncommissioned officers and privates who profited by it. The few Korean officers, with one or two exceptions, who learned to handle bodies of men, learned as n.c.o's or as cadets at the Military Academy. And these, mostly, were unfortunately suffered later to join the Japanese and that element of Korean society practically disloyal to their sovereign. When the Japanese, and pro-Japanese Koreans surrounding His Majesty, got possession of the palace in 1894, by treachery, treason and murder, they seized all the arms, ammunition and artillery in the city. For many, many long months after this there was the most confused mass of guards in the palace—wheels within wheels—that it was ever my misfortune to encounter. There were no less than six different guards, including Japanese and Korean police. And these were all controlled more or less, by the Japanese. The *Zi Hien Kun*'s grandson, a nephew of the King, was early made a general. Efforts then began to form a guard under control of H. M. From among our old soldiers, we picked a body, man by man, who, it was thought, would well answer the purpose. Within a very few days, these men began to disappear. When any of them visited their families outside the palace grounds, as they occasionally did, they were seized and sent into the barracks controlled by the Japanese; and in lieu of them were returned to the palace, recruits and inferior men. It was not long before nearly our entire picked guard were thus surreptitiously replaced by a body of men, inferior in physique and intelligence as well as in drill and discipline. This fact especially, rendered drill an absolute necessity. But, no sooner would drill get fairly started, whether publicly or privately, than the Japanese would learn of it, and cause its discontinuance. Time and again, even when it was only manual drill, did this occur.

Besides drill, to render the men serviceable, arms were needed. It was only after the most prolonged and persistent efforts of His Majesty to have some of the arms which had been taken from the men in July 1894, restored to them, that he was even listened to. Finally, about four hundred cast-away, rusty arms, mostly without bayonets or ramrods, and many without locks or docks, were requisitioned from a go-down and sent to the palace. These, by clearing and change of parts, were fitted up as well as could be done, and put into the hands of the men. When it is said that they were better than corn-stalks, full justice is done them, for very few of them were fit for firing. This number armed only about half the guard. A very few more worthless arms were found in palace go-downs, and in the lake where they

had been thrown when the Japanese assaulted the palace in 1894. I must not neglect to say that among these were fifteen or twenty good arms (with very little ammunition), which I had placed in my quarters to be put (in an emergency) into the hands of a select and reliable body of men. But during my absence one day outside the palace, these were abstracted, without premonition, from my quarters, and were not seen or heard of by me again.

Another misfortune was that the designing islanders would allow the guards no ammunition. They, it will be remembered, had, until quite recently, possession of, or under their control, all the munitions of war seized by them in July, 1894. Only through them therefore could ordnance stores of any character be obtained by His Majesty. From a pond not far from my quarters in the palace grounds, I caused three or four boxes, partially filled, to be fished up from their place of concealment from the looting Japanese. The little ammunition contained therein was dried and quietly distributed to the men. This was all they ever got. Of course very few of the cartridges could be relied on as serviceable.

Such was the condition of the palace guard when the Mikado's racial sprigs and the *Tai Won Kim*, made their "*grande entrée*" Oct. 8th, and it was a condition the former and their Korean coadjutors had sedulously worked for, through all changes of Korean ministry, to the end. At some future time I shall give the public some interesting facts relating to all this. The guard, at that time, numbered on paper about eight hundred men, one third of whom were customarily absent with their families,—leaving in fact only about five hundred men on duty.

Several days before the impending *entrée*, pseudo difficulties had been concerted between the city police and the Korean troops at the service of the Japanese. These diversions, disguised as difficulties, afforded an excuse to send, or drive, many of the policemen away from their boxes and stations for two or three days, to enable movements of troops, etc. to be made at night, through the city, without attracting attention or discovering their object. All was now ready. The guard within the palace was, as you have seen, in no condition to make an effective defense, though some of them, at least, were willing to try it. The interior walls, constructed as they are, were of no service to the guard, rather were they a hindrance to an effective defense. And they—those few hundred almost unarmed men, had to contend against what? The Japanese had full control of all the forces of the city and of the general government, here and elsewhere. There were about two thousand well armed Korean soldiers, with artillery, commanded by the ablest Korean military talent, which I had spent seven long and laborious years in cultivating. These were supplemented by about five hundred well armed policemen, some of whom had stations at the palace outside gates, and, at times had access to the interior. The Japanese themselves had between four and five hundred finely armed and disciplined men, with artillery, just in front of the main gate of the palace; and at the legation and elsewhere in the city, enough more to swell the attacking force to about seven hundred men, excluding about one hundred armed policemen, many soshi, and the legation itself with its large body of retainers, including forty odd advisers to the Korean government. Add to all this array of military force, the fact that the wily Japanese or their Korean coadjutors had foisted upon His Majesty, some of their hand men or secret agents, who had daily access to the palace and frequent and confidential communications with His Majesty, one clearly sees that their Majesties were lamentably at the mercy of the blood-thirsting devils.

This is not all, for the assaulting procession (may it be called?), was led by the venerable father of the King, willingly or unwillingly, by the feared

ex-regent, twice in power, whose presence alone was sufficient to overawe all Korean opposition.

Perhaps, then, you may not be so astounded as I was to learn that the guards had been instructed not to fire upon the assaulting troops, just as if they were out on a picnic. This I only learned afterwards, though presaging this, was the observed fact that the officers generally had doffed their uniforms some minutes before the assault took place.

Speculation as to what the officers could have done, with the means at hand, or what they would have done, against the *Tai Ilou Kun*, had they not received orders to make no practical defense, can, at this particular time serve no useful purpose. Let the shafts of your criticism, may I suggest, be aimed against the real, the formidable, foe of Korean progress in the army, against the selfishness and incapacity to say nothing of the cupidity, of high officials who habitually foist upon the army and the public crib, to hold place for a month or more, their favorites and hirelings, who are as innocent as the "babes in the woods," of an iota of military knowlege. Also against such a lack of system, resulting from that (evil), as rendered it possible for such an imbecilic order, coming from whence it may, to be communicated, in the name of H.s Majesty, to, and be respected by, a defensive force. The order contemplated neither defense nor surrender. The men's lives were in jeopardy, at their posts, and yet they could not defend them.

Details need not be gone into now. Only may I say that the quotation made at the beginning of this letter, from your interesting remarks, indicate that you were unwittingly misled. The party you there describe as a "General" with a big "G" belongs only to Frank Carpenter's class of generals. Let him go down into history as a Colonel, if you choose to, in accord with Japanese military organization, but he really was only a Lieut. Colonel.

So far as "running" is concerned, your too general charge does injustice, perhaps to the great body of officers, because you do not qualify it by the facts I have alluded to—especially to several of them who were detached from their proper posts, very likely, and ordered on other and less important duties, by ignorant and incompetent, if not flurried superiors. I am satisfied that there were several of the officers, of some service and long experience in the army, who would have appeared to good advantage, had they not been inconsiderately removed from their proper posts among the men, long before the assault, and assembled in confusion around their chief in or near their Majesties compounds, where they remained absolutely and persistently inaccessible to intelligent advice.

Very truly yours
WM. MCE. DYE.

To The Editor of
"THE KOREAN REPOSITORY."

DEAR SIR.—

I notice that the mountain south of this place is called by writers in *The Repository* and other foreigners "Diamond Mountain." I used to think the word sounded like "Gold River Mountains;" and if I had written it up and called it that, it would have been as near right as Diamond Mountains.

I find that the same characters are used for "Jasper" in Rev. IV. 3. "And He that sat upon the throne was like Jasper" (金剛石=금강 돌) I am told that these are the characters for the Mountain. I conclude that the translation of the Chinese Bible is correct in this verse and that

foreigners in Korea are misnaming the Jasper Mountain. Jasper is a kind of quartz, and everybody knows that the so-called "Diamond" Mountain is noted for quartz. If the name is wrong, it should be corrected.

I had the pleasure of stopping at the inn where two foreigners had lodged and it seemed to be the place referred to by Mr. Miller in his article on "A visit to the Diamond Mountain." The keeper was very talkative and said, "The lady took my wife by the hand and gave her a pair of small scissors which were no good (!) as they were too small and had separated at the joint." He said, the gentleman slept on two poles on two boxes and punched a hole in his window; that they put eggs and chicken and honey (?) into a pan and stirred it up and ate it with a fingered instrument; that the Chinese cook could eat as much rice as six Koreans. He told how much they paid for lodging, and for other things; that they did not start out after eating as Koreans do, but took out something round and looked at it often and seemed to consult it about starting.

Wonsan.

Yours truly,
W. B. MCGILL.

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NOTES AND COMMENTS.

Mr. Jones, our co-editor arrived at his home in Utica, N. Y. the middle of March and received a royal welcome from his old friends and neighbors.

Dr. E. B. Landis of the English Church Mission, left Chemulpo toward the close of December last year, stopped three weeks in London, visited his home in Lancaster, Penn, where he spent four weeks and greeted his friends in Seoul the middle of this month. Who says the Pennsylvania Germans are slow?

Gen. Dye's vigorous defence of the palace guard on the 8th of October is interesting reading. He makes some serious charges against the Japanese who were directing affairs or at least advising the Korean government. We open our columns to any one who may wish to take up the other side.

THE INDEPENDENT issued, on the 23 inst., an Unmun edition of The Official Report of the murder of the Queen. The demand for the Report was so great that it was exhausted immediately. Another and larger edition no doubt will be printed.

A Korean told us a few days ago that during the last Cabinet a stretch of road leading to some Royal tombs needed repairing. Some one connected with the government agreed to do it for something over two thousand yen. The royal flight on Feb. 11 interfered with the execution of the contract. Some faithful devotee of "ye good old times" has since repaired the road at an expense to the government of something over six thousand yen.

At the Annual meeting of the congregation of the Union Church held on the 14th inst. the Rev. F. S. Miller was elected pastor for the ensuing year. Immediately after the adjournment of this meeting, the Christian Literary Union was called together and after transacting some routine business, elected the Rev. H. G. Underwood, D. D., President for the coming year. The Union has been in existence for six or seven years and some very valuable papers have been read before it by the members and others.

As we turn our spy-glass in the direction of the Russian Legation just before going to press, we confess our inability to decide whether the political dial, as reflected by the Cabinet is standing still, or not. Just what effect the "understanding" between the Russian and Japanese Governments, of which our contemporaries tell us a great deal that is as ominous as it is vague, will have upon our statesmen on the hill, we shall not have the temerity to conjecture. We are told however that "a crisis" is upon us. Min Yong Jun has been recalled from Kang Wha and it is rumored that he will enter the Cabinet. We have had over three months of peace!

His Majesty since he has come to live in the European Settlement, as Chong Dong is called, has become quite democratic. He sees people, talks with them informally, takes daily strolls in the Legation grounds and seems to enjoy life. On the 16th inst. His Majesty and His Royal Highness the Crown Prince walked to Meng Yé Kung a distance of say a quarter of a mile, received the credentials of Mr. Komura as Envoy Extraordinary and Minister Plenipotentiary, from H. I. J. Majesty and then walked back again to the Legation. On their way, His Majesty saw several foreign children playing at the English Consulate, called them to him, shook hands and asked them a few questions. A few weeks ago, five children were at the Russian Legation. Some of the Court ladies, seeing them, gave intimations of their presence to the King who had them all come in to "an audience." Each one, down to toddlekins of three, came away with a handsomely silk-embroidered fan and were delighted to have received this royal recognition.

THE INDEPENDENT appeared April 7th. In its fifth issue only is found a communication about the fence of the French Legation having been "put out so far beyond the original limits that it is quite impossible for two people to walk side by side"--no doubt it refers to our newly married couples or even perhaps, to our single friends. A few days later in the 9th issue of the paper is another letter on the same subject. The writer of the first epistle proffers "the unanimous thanks of the community" to "our friends should they rectify the mistake;" the writer of the second note however comes straight to the point and "if the dividing line between the city wall and the French Legation is exactly where the barbed wire fence now is" he confesses his ignorance and surprise. But we suspect he does not expect to be surprised at his ignorance for in the next sentence he adds, "if not, then, we demand the removal back to its 'original limits' wherever that may be"—let us hope it is at the foot and not on the top of the city wall. We admit that our devotional feelings are not specially stirred when we have occasion to indulge, as the writer of the first letter says, in "the only pleasant half hour's walk in the vicinity of the foreign quarter." We are perhaps fairly well acquainted with the policy of the Methodist Mission and "Another Resident" need not feel concerned that the Mission will take this act of the French Legation as "a precedent and move their walls to within several feet of the stone wall or parapet." If they should, we have only to wish for a strong guard at the American Legation.

THE KOREAN REPOSITORY.

JUNE, 1896.

THE STATUS OF WOMAN IN KOREA.

THE status of woman-kind in any nation is not to be determined by the experiences of one member of the sex. It would be easy for anyone acquainted with Korean life to cite the case of some woman and contend that the position of the sex in Korea is either all that can be desired or anything but what it should be. But this would not be a fair handling of the matter, for in either event the case cited would prove to be an exception rather than the rule. To reach a just conclusion we must inquire as to what views obtain among the people concerning the sex as a whole; what customs, usages and laws govern her, and what experiences appear to be common to her in the various levels of social life. And prefatory to our discussion it is well to note that in the general upheaval of 1894-95 a change has been provided for but has not yet taken effect to any great extent. With a few exceptions, which we shall be careful to note, the position of woman is the same as it was ten years ago, or ten hundred years ago.

The following appear to be the chief facts in evidence with which we have to deal. Woman is regarded theoretically as man's inferior and her proper attitude in his presence is one of submission and subjection. She is kept in seclusion, given no intellectual training, and enjoys customary rather than guaranteed legal rights. As a result her theoretical status is one of inferiority, but by force of character she has risen superior to circumstance and occupies a higher position than man would grant her. These facts wear different aspects in the different classes of the Korean social scale, but they meet us universally and form the basis upon which to determine woman's standing.

(1) *Inferiority.* A Korean's views of womankind are based on a dualistic philosophy which dominates his mind. All nature

appears to consist of pairs of opposites, tho he does not hold with the Zoroastrian that these opposites are also antagonists. These categories run as follows;—heaven and earth, light and darkness, strength and weakness, superiority and inferiority, virtue and iniquity, male and female and so on. The first member of each couple is always the superior, the second the inferior; as scientific categories they appear to be based in the very constitution of nature and are thus necessarily correct.

Nature having thus marked woman as inferior, a man-made philosophy hastens to ticket her to that effect, and the Korean is educated in the same from his earliest school days. He reads it in the "Youth's Primer," it confronts him in the "Historical Summaries" and the "Little Learning" fills his mind with uncomplimentary notions concerning the sex. These views are further reinforced by the views which he imbibes from the young men about him, until man certainly is lord as far as his estimate of himself is concerned and woman the subject. Where a man and woman meet, who are of the same rank, the woman will be expected to use a higher form of language to the man than that addressed to her. Woman is incapable of understanding a man's business, friendships or life and is continually exhorted to confine herself to "woman's sphere." The following quotation from the "Youth's Primer" exhibits the accepted view: "The husband must manifest dignity and the wife docility ere the house will be well governed. Should the husband be incompetent to govern alone, not able to follow his way (of propriety), and the wife encourage him in his incompetence, departing from righteousness by not sewing—the "Three Following Ways" (proprieties governing woman's submission) will be obscured, and tho there be "Seven Reasons for Divorce" through which a husband may find relief, his house will be annihilated by his personal incompetence. A man honors himself by governing his wife, and a woman honors herself by subordinating herself to her husband." Man is then regarded as intrinsically superior to woman and the very existence of the home is made to rest on this superiority (called competence). The happiness of married life is bound up in assent to this dogma, by the husband exhibiting and asserting his superiority and the wife subordinating herself with docility and gentleness!

(2) *Seclusion and subjection.* One of the baneful effects of the dogma of inferiority has been the seclusion of woman. Her inferiority is a barrier to her entrance upon public life and the best way to exclude her from it has been deemed the measure of confining her to a proper sphere,—"woman's sphere"—and surrounding it by such impossible safe-guards that outsiders have

no entrance to it, neither has she an exit. The complete seclusion within the inner apartments of the homes, of all young women and all older women except those of the low class, is an inexorable law in Korea. Foreigners just arrived have doubted this until they learned that the young people with long braids of hair down their backs and feminine features, so frequently seen in the streets, were boys. But all young women of respectability are carefully hidden from the eyes of males, whether strangers or friends. The rat-ta-ta-tat of her flying ironing sticks may be heard in the streets, the smoke of the green pine-wood fire she is cooking by be seen ascending above the roof, and possibly her voice be heard by a passer-by,—but her face and form are never seen.

In noting this seclusion of women one commendatory feature must not be ignored. It is in the nature of protection to a young woman and a safe-guard of the family. The theoretical inferiority and weakness of woman, and the superiority and strength of man renders some such protection necessary; the facts of history point to protection of some sort as highly desirable. The previous dynasty had no law of seclusion, women enjoying great public freedom. In the final decades of the dynasty women became the special objects of violence. Buddhist priests were guilty of widespread debauchery of homes; conjugal infidelity was estimated the lightest of crimes; the most popular sport of court and provincial nobles was a raid upon a home known to contain a beautiful woman. These onslaughts on the home did more to ruin and destroy the state than anything else, for the prevailing corruption and debauchery finally engulfed royalty itself. The present dynasty tried to remedy this evil by withdrawing woman from the public eye.

In a country like Korea where the distinction of being a patrician carried with it privileges and prerogatives of a most substantial character, even the protection gained by seclusion has not always been sufficient. We might multiply instances, to which our notice has been called during the past decade, where men clothed with power have not hesitated to invade the "seclusion" and possess themselves by violence of a woman whose fame had reached them. We have in mind a case in 1892 where the parties involved were a prefect of the first order, *Moksa*, of a northern town and a young widow aged 23 years, and famous for her beauty and constancy. The woman was dragged from the "seclusion" of a relative's home and force, even to personal violence, used to compel her to consent to become a concubine of her persecutor. She finally escaped by suicide, while the prefect escaped by a dead run for the woods.

with a maddened populace at his heels seeking for his life's blood.

Granted that this "seclusion" is necessary because of woman's inferiority, the necessity for it is a terrible comment on the awful dominance of vice in man, not on the weakness of woman's virtue. A Korean frankly told us that men seclude their wives not because they distrust them but because they distrust one another. Distrust is an important factor in this seclusion of woman. The Korean men know Korean character better than a foreigner can. Concubinage and prostitution have long undermined male virtue and the man measures woman by himself. The very idea of common friendship and association of the two sexes for helpful and coöperative purposes only is not deemed a possibility.

The effect of this seclusion has been to fasten upon woman the stigma of inferiority. At the age of six or seven years she is taken away from all outside association and confined in the inner apartments of her father's home. This she leaves at the age of sixteen years, (a late provision which was formerly as early as twelve or thirteen years of age) a married woman, for the seclusion of her husband's home. Thus the days which are spent in Christian lands in delightsome association with young friends, in healthful and instructive converse with elders, in study to deepen, and travel to broaden, the mind, are spent by the Korean young lady in strict seclusion. The only mental or other stimulus she has is a routine composed largely of cooking rice, sewing, gossip, and combating the abounding sorrows and difficulties of life. If of the patrician class she will learn to read the native script (in rare cases Chinese even) but the literature this opened to her, until Christianity came to enrich and ennable it, was of a depressing character. It is not surprising that the young Korean, finding his wife's mind undeveloped, concludes rather that it is dwarfed and dark. Their association together in the majority of cases hardly rises to mental and spiritual plains, and from his own experience "young Benedict" often concludes that the native dogmas are correct.

The manner of contracting marriage is an outgrowth of the law of seclusion. Men and women may not see each other, consequently the element of mutual choice in the matter of a wife or a husband is impossible. The match is made by the parents, and the two most interested parties never see each other until the fatal moment which binds them together for life. There are many evils which flow from this, but among the chief is the cheapening of woman. The struggles, the conquest of difficulties, the hopes and the fears which form such an im-

portant experience along the road to marriage in western lands, the Korean never has to face. The woman who becomes his wife costs him little more than a few dollars, a ride on a white horse and four bows. It is not surprising to find her estimated cheaply in consequence. There are undoubtedly many happy marriages in Korea, but these might be infinitely more so, and the number greatly increased if marriage cost a Korean more than it does.

criticism
- marriage
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(3) *Rights.* The rights granted woman in Korea are customary rather than legal. This is not to be deplored, for Korea is still in that stage of development where custom has the force of law, and customary law is always a step to statute law. This has proven true recently in the case of remarriage of widows. For centuries remarriage of widows has been frowned upon, but custom has tolerated it in cases of necessity. This custom of tolerating the marriage of widows is now taken up into the new constitution and one of the first rights conceded to woman is that of remarriage. Still another legal right granted her is that which establishes the age of sixteen as the earliest at which she need marry. Aside from these her rights are as a rule customary. Property rights, social standing, control of children, redress in case of damage, protection, etc., custom only recognises her. The matter of divorce is legally entirely controlled by her husband. He may cast her off for any one of the following seven reasons: (1) incompatibility with her husband's parents; (2) adultery; (3) jealousy; (4) barrenness; (5) incurable disease; (6) quarrelsome disposition; (7) theft. For any one of these causes she may be returned to her home with an indelible stigma upon her. As divorce is a matter of private arrangement on the part of the husband it is impossible to discover to what extent it prevails. So few instances have come to our notice we are inclined to believe that it is very far from being as frequent as the manner in which marriage is contracted, and the ease with which it may be annulled would lead one to suppose it would be. Desertion is the great sin of the Korean, however, and, we are informed, prevails to a sad degree. Many and many a wife sits amid the ashes of her happiness, while her unfaithful lord spends his time in the company of a favorite concubine, or squanders his money in stews of iniquity that abound in every town of any size. The marriage tie is sometimes snapped by the flight of the wife and this is also frequent, but the husband always has legal redress, for the authorities can force the wife to return.

Until the recent changes which permit widows and widowers to remarry, a Korean could have but one wife. As above

cited the marriage of widows and widowers was tolerated, but the woman had a lower social station than a real wife and but one level higher than a concubine. Ordinarily a second marriage was simply a mutual agreement to live together, unmarked by any ceremony, though sometimes "bowing to each other" was privately observed. The first was the only legal wife and in this the Koreans are strict monogamists. The first wife's off-spring may not be supplanted, and all others by future or additional marital relations stand aside from the pure line of descent, bearing a slight taint in Korean estimation.

Concubinage is tolerated as an institution—but no concubine is regarded in the light of a wife. As an institution, concubinage enjoys an evil odor in Korea. The women who enter upon this relation come from the lower or the disreputable walks of life, and are regarded as dishonored by it. The offspring have imposed upon them certain disabilities, such as exclusion from desirable official posts, and bear wherever they go a serious social stain.

There are no native girls' schools in Korea, for women are given no literary training. Among the higher classes, women may learn to read the native script, but even then, the number able to do so is not more than one in a thousand for the mass of women. The sphere assigned woman requires no literary training, with the possible exception of those women who stand outside the pale of the reputable classes. Intended for miscellaneous male companionship they are trained in accomplishments calculated to render them attractive, such as reading and reciting stories, dancing, singing and playing musical instruments. These women may find their way into the higher social levels, but never a wife's. The preservation of his line from moral taint renders it necessary for a Korean to seek elsewhere, and he will take to wife a woman with a mind as blank as a white wall, but never one from outside the reputable classes.

(4) *Real status.* An absurd philosophy, the dogmas of a man-made religion, shadowy legal rights, illiteracy and neglect have combined to force woman beneath man's level in Korea. But she has risen in spite of these depressing forces and actually occupies a place in national life, all theory denies her. In her essential qualities she is diligent, forceful in character, resourceful in an emergency, superstitious, persevering, indomitable, devoted. There is much more in evidence of her diligent integrity, than there is of her lord's industry. There are no man tailors to share with her in clothing a race, the spacious dimensions of whose garments indicate seemingly that they were designed to use up cloth,—great quantities of cloth. Then the entire job of

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laundering these garments and cooking the 200,000 bags of rice which the nation eats daily is all done by her. She does a man's work on the farm, (we have seen her yoked with a man, dragging a plow in the country) and runs thousands of small stands for merchandise as well as doing a thriving business in the huckster line. In part the power and influence of Korean women are to be met with in every quarter of the world man deludes himself into believing he has appropriated to himself in Korea. When times of trial arise and the home is threatened with starvation, the busy needle and flying washing and ironing sticks of the wife keep the household together. Even more, her persevering and indomitable energy rises superior to the severest poverty, while her liege lord collapses as tho he had a shoestring for a backbone. Could we know the actual facts in every case it would be found probably that many of the strutting, self-styled aristocrats in large towns are really drummers up of trade, purveyors of washing and needle work, messengers for the real "man-of-the-house" who is too busy or too modest to appear in the street. Korean women are withal inveterate *intriguantes* exercising an unseen but powerful hand in general affairs,—all the more powerful because unseen.

No more striking example of what Korean woman is can be found than that of Her Majesty the Queen so foully slain on the 8th of October. Where is the boasted self-appropriated superiority of the *male* in the face of the measures found necessary to remove the unfortunate lady,—days and nights of consultation, alliance of all available forces, a regiment of troops, a night attack, hired foreign assassins, and—as tho afraid of her, dead—heaven and earth moved to blacken her memory and enshroud her fate in mystery. Surely it is not too much to conclude that woman occupies a place out of all proportion to that assigned her by philosophy in Korean society.

GEO. HEBER JONES.

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KOREAN AFFINITIES.

IN the Indian nations occupying the United States and Canada we find no prominent resemblances with the Mexicans and Peruvians in regard to their languages and religious beliefs. The manners and customs, mythology and political usages of the Mexicans and Peruvians have been well described by Prescott. Very different are the nations which now roam on the northern prairies. They rather belong to the Tartar type of people. Not a few of them pitch their tents among the remains of a lost architecture as strangers in a land which once belonged to a people more civilized than themselves. They have not among them the traditions of a deluge which speak of Babylon and Judea nor have they the idols which speak of India.

They have, however, languages and vocabularies which remind the student of northern and central Asia. The Cree language, for example, has an ablative sign *uchi* giving to nouns a case prefix to express our "from," "by," "with." This in Korean is *eisye*, in Mongol, *eche*, *asa*, *ese* and in Japanese, *yori*. It is our *ce* in "whence," "thence." It is also the Chinese 白, *tzi*, *dzi*, = "from." In Chinese and in Cree it is a prefix. It is also a prefix in the Greek *hoti*. The Greek *h* stands for *s* as *helios* = "sun"; Korean and Mongol *nar*, in Latin *Sol*; just as the Greeks use *hoti* to commence subordinate sentences, as in John IV, 22. "We know what we worship, for salvation is of the Jews"; so do the Crees, as in *sake-h-ayn*, "loves she him," *uchi* "because," *hi* "she" *kitte-mak ihi-mik-ut* is "befriended by him." It should be noted here that *uchi*, "because," commences the subordinate clause with quite the same freedom with which we use the word "that" and the Greeks the word *hoti*.

The Cree is more free in the order of sentences than the Korean. Thus, "they are hidden the berries" = *kach egat aywa* (part. pas.) *minis-is-a* "by the leaves," *uchinipisra*. "Leaf" is *nipi* in Cree and *nip* in Korean. *Uchi*, the preposition, is the Korean *eisye*, "from." The Korean is by habit forced to place this word after its noun. The Cree went from Asia soon enough to antedate the appearance of this law and he can make the word "from" *uchi* a prefix or a suffix. *Menis* is a Cree word for "fruit," *kach* is "to cover," from a root *kat*, for I find that in the Cree and

Chippeway languages, *ch* is evolved from *t*, while in the Dacota languages spoken on the upper Missouri watershed, *ch* stands for *k*. In the Cree, *kat*, "to cover," is then the Korean **카리오다** *kar-iota* "to cover," "to hide," because *r* is Korean represents *t*.

The significant words in this Cree sentence, which I take from House's grammar (given me in 1873 by Prof. Campbell of Toronto) are *kat*, "cover," standing first, *menis* "berries," standing second and *nip* "leaf" standing third, and by the connecting particles they are made to take the sense "hidden by the leaves are the berries." Now the Cree is spoken in the lands watered by the rivers flowing into Hudson's Bay. The Chippeway which is allied to the Cree, is spoken in lands watered by rivers flowing into the Polar Sea to the east of Alaska. Over the chief part of the Canadian dominion there is more freedom in syntax than in the Dacota spoken by Indians occupying Minnesota and Dacota. It results then from this inquiry that as to words a language like the Korean is the same as the language now spoken by Indians who live around Lake Winnipeg and Lake Superior but as to syntax the connection of the Korean is more with that of the Dacotas who live on the upper water-shed of the Mississippi and Missouri south of the Canadian border.

If this theory is unassailably correct, and I think it is, then the Dacota Indians are in closer relationship with the Koreans and Japanese than is true of the Cree and Chippeways. With this agrees the truly remarkable fact that the Dacota people all say *mish* for "I."^{*} They have the same first personal pronoun *me* with ourselves. They must then have gone across Behring's Straits or have been carried by the Japanese Current in boats across the North Pacific at a period later than the Crees and Chippeways.

In a considerable number of circumstances the Cree language is near the Chinese; e. g. in the use of 有 *jen* "to have." In Cree we find *u* before consonants and *ut* before vowels. "He possesses a horse" is *utim*. *Tim* is "horse." The last *u* is "he." The first *u* is "to have" in Cree and in the Chinese of Amoy. In the Chippeway Gospel of John by Peter Jones "I have no husband." Jno 4, 16, is *mind unahbame*. *Mind* is "I," *nahbam* is "husband," *se* is "not." This negative verb is the same as the *sen* of the Japanese in *arimasen* "I have it not" or "There is none."

The Chippeway word for "spirit" is *ujichog*, † the Mongol is *chit gur* and the Chinese is *sul*, for *sot*. But *j* and *ch* are *t* and

* The pronouns used by Indians of Canada are like those of Japan Korea and China while the Dacota pronouns are like those of Tartary.

† We find that *chog* is also the word for "spirit" among the Tibetans of Ladak. Ed. Repository.

the Chippeway word agrees in all its consonants with the Mongol. The Cree word for "long" or "tall" is *kinwusu*, the Korean is *kin*. *Su* in the Cree word is "he." It appears therefore that if we meet with Korean words which are not like the equivalents in Mongol, Manchu or Japanese they may probably be found in the North American languages. We are not at liberty to say that the Korean vocabulary is isolated till the languages of Eastern Asia and North America have been searched. Take the Korean *tasat* "five" for comparison. The Chippeway is *nahnum*, the Japanese *itsutsu*. Since *s*, *t*, *n*, *ts* may be interchangeable these may be the same word. The Cree is *neannan*. The Cree word for one is *pashig* and the Japanese *hito* (for *bito*) is also one. The Chinese *ni*, "two," agrees with the Cree *nishu* and the Korean *tu* because *n* and *t* are in these languages convertible. Further the *sh* in Cree is a final consonant and it teaches us that the Chinese *ni* and the Korean *tu* have both lost a final *t*.

This inquiry may be pursued throughout the vocabulary. The Korean words I have illustrated are *km*, "long," *eisye*, "from," *nar*, "sun," *nip*, "leaf," *kariota*, "to cover," *tasat*, "five," *tu*, "two." Of these all but *nar* "sun" may be found in the Cree or Chippeway languages. Let it be noted that our word leaf gives place to *blatt* and *folium* in Europe but recovers its position in Mongol, Chinese, Korean and among the Indians of Canada. Why is this? It is because grammar is later than the vocabulary. We need to take advantage of our recent discoveries in Babylonia, Palestine, and Egypt. Civilization is very old and the reason why such languages as those of the Indians of North America are capable of expressing refined philosophical ideas is that the youth of those languages was spent in Asia where the sun of civilization has been shining for seven or eight thousand years. In the study of Korean therefore isolation of vocabulary should be resigned. All the languages of Asia and North America have been developed as French has from Latin. First there were vocabulary and syntax of natural type as in the sentence "I saw John strike Peter." The order here is that of primeval syntax. Then followed case suffixes, inversions of order, derivation and accidence.

JOSEPH EDKINS.

THE KOREAN ALPHABET.

IN 1892 the Editor of the KOREAN REPOSITORY kindly gave me space to propound the theory that the Korean native character, called the 염문 or *ǒn-mun*, is based upon the Thibetan character as found in the Buddhist books which abound in the monasteries of the country. The theory was more upon inferences than upon any direct historical statement that had then come under my notice. The theory was attacked in a lively manner by one Yi Ik Seup who had about the same historical data to work on that I had but who could see no similarity between ㅂ and ㅍ or between ㅁ and ㅅ wherein he showed a lamentable ignorance of the laws of the evolution of alphabets excusable perhaps in a Korean. He wants us to believe that the king Sé Jong made the letter ㄱ of that form because it was a picture of the open mouth pointing toward the back teeth, that he made ㄴ of this shape to represent the tongue falling from the roof of the mouth, that he made ㅅ to represent s because by its forked appearance it represents a hissing sound, that he made ㅁ to represent the sound of m because it shows the shape of the lips in speaking it and that ㅇ represents the open throat in pronouncing the nasal ng (though we notice that the nasal ng is made with the throat *entirely closed*, the breath passing through the nose.) It is a pity "ARAISSO" was then in foreign parts.

As I had nothing new to offer in corroboration of my theory it has rested till the present time, when I am glad to be able to cite recorded history in support of my position. There is no printed history of the present dynasty, the *Kuk Cho Po Gam* being but the running court gazette and in no proper sense a history. There are however private histories in manuscript that have been handed down from father to son and which will form the basis of a proper history of the dynasty

when it is compiled. Two of the most famous of these are the 朝野會通 or *Cho Ya Hoé Tong* and the 燐叢記述 the *Yen Yu Keui Syul*, while perhaps the next in order is the 國朝編年 the *Kuk Cho Pyun Nyun*. These books all agree essentially in the account of the invention of the Korean alphabet by Sé Jong in the year Eul Chuk near the beginning of the dynasty. Before I quote the entire passage I must remark that one who says that with the beginning of the dynasty Buddhism was ostracised or violently displaced in any way, speaks "without the book" for we will find that splendid monasteries flourished in the city of Seoul for centuries after the beginning of this dynasty, that there were at times magnificent Buddhist processions under the patronage of the king and that it was not till recent years, comparatively, that priests were not allowed to enter the city. The state religion to be sure was Confucian but Buddhism was still a mighty factor in the social life of the capital. It would be easy to cite a dozen cases here if it were within the scope of this paper to do so. But one will suffice. In the days of Kwang Hā Kuni, immediately following the Japanese invasion, a Japanese embassy was in Seoul when a splendid spectacular Buddhist festival took place at which the priests, accompanied by music, dragged through the city an image of Buddha in a standing posture. The Japanese envoy thought it desecration to make a standing Buddha and foretold its destruction which took place the next year when it was sent to a country monastery.

In order that there be no possible question in regard to my citation from Korean History I give the exact original and anyone can translate it and verify my rendering. It runs as follows in my copy of the *Kuk Cho Pyun Nyun*.

昔新羅薛聰始作吏讀官府民間至今行之然皆假字而用或濫或窒非但鄙陋無稽而已世宗以爲諸國各製字以記國語獨我國無之御製子母二十八名曰諺文設廳禁中命中叔舟成三問等撰之名曰訓民正音初終聲八字初聲八字中聲十一字其字體倣古篆梵字爲之諸語言文字所不能記者悉通無礙洪武正音諸字亦皆以諺文書之遂分五音而別之曰牙舌齒喉唇音有輕重之殊舌音有反正之別字亦有全清次清全濁次濁不清不濁之差

雖無知婦人無不瞭然曉之中朝翰林黃瓊謫遼東
命三問等見瓊質問音韻凡往返遼東十三度

"Long ago in the kingdom of Silla there lived a man named Sül Ch'ong, who invented the Yi Do.* Both officials and common people have used it until now. But these were merely borrowed characters and oftentimes the connection between the words was not clear and sometimes the sense became obstructed. The use of these characters was considered low and the meaning was obscure. So King Sé Jong said "Each nation has its own character with which to write its books but we only have none." So the king with his own hand wrote the Cha-mot consisting of twenty-eight characters and called it öi-mun;†

The king had a special building put up in the palace to carry on this work and he put Sin Suk Ju and Söng Sam Mun and others in charge of the work. They were ordered to revise the alphabet: which they did, and published the Hun Min Chöng Eum. § There were eight characters used either as initials or finals, eight that could be used only as finals and eleven mediales. The form of the characters was taken from the ancient Chinese and the Pöm Sö. || There was no idea nor sound that could not be conveyed by this alphabet and there was no obstruction of the sense. The king had the Chinese work *Hong Mu Chöng Eum* paraphrased with the önn:un. There were five kinds of sounds; (1) for the back teeth, (2) for the tongue, (3) for the teeth, (4) for the throat, (5) for the lips. He separated light sounds from heavy, simple from complex, and distinguished between clear, less clear and indistinct sounds. Even women could understand it clearly. There was a Chinese scholar named Whang Ch'an living in exile in Yo Dong (Liao Tung) and to him the king sent Söng Sam Mun to have the new alphabet criticised and to get suggestions. Söng Sam Mun made thirteen journeys to Yo Dong before the work was done."

Several plain inferences may be drawn from this text.

* The Yi Do means the *official character* because it was invented to make clear the sense of government documents. It consisted of certain Chinese characters which were used irrespective of their meaning, the sound only being used to indicate the endings and connectives of verbs. They were used only in connection with a Chinese text.

† The "child and mother" characters because they were initials and finals, cause and effect.

‡ The "common character."

§ True sounds for teaching the common people.

|| The Buddhist character which is purely Thibetan.

(1) The *Yi Du* invented by Sul Ch'ong in the days of ancient Silla had nothing to do with the *önmun* but was in fact so faulty that the *önmun* was made to supplant it. It has been stated that Sul Ch'ong made the first step toward the invention of an alphabet but this is not true for he used nothing but Chinese characters without any modification of their form, rejecting the ideographic significance and making use only of the sound. It is plain then that they had nothing to do in suggesting the form or style of the *önmun* characters.

(2) The alphabet was made from the ancient Chinese and the Chino-Thibetan characters. I think no one will question the statement that the *pom so* of Korea is the Thibetan by way of China. A moment's comparison settles that. In 1892 I did not have access to the Thibetan character as used in Korea, so went back to the pure Thibetan characters, but the diagram published in the December number of 1892 from plates found in a Korean monastery, shows that the characters are practically the same.

(3) The fact that two sources were used in the formation of the *önmun* refutes the argument, or the imagination, of Yi Ik Seup that Sé Jong made the characters thus because the shapes indicated the position of the organs of speech in framing the sounds. There surely was no suggestion of the position of the organs in making the ideograms of China and the Thibetan, being manifestly derived from the Sanscrit, gives no suggestion of any such idea.

The interesting question arises as to what part of the alphabet was made from the Chinese and what part from the Thibetan. I suggested in 1892 that the Korean vowels have no counterpart in the Thibetan while the consonants are strikingly similar. Let us observe that when the *önmun* was made the consonants and vowels were carefully differentiated. It was called *cha-mo* or "child and mother" and the consonants were the *cha* and the vowels the *mo*. In other words the vowels form the basis and to them the consonants are attached. This confirms the opinion that Korean is essentially a *vocal* language as distinguished from the Manchu, Mongol, Thibetan, Sanscrit, Pali and all Semitic languages in which the vowels are simply diacritic marks which, in some of them, were originally quite lacking, as in Hebrew and Arabic. It is a mark of the genius of its inventor that he recognized the fact that the vowel is the basis of all speech. It was no blind and slavish borrowing from the Chinese and the Thibetan but a careful selection of useful parts and a re-arranging according to a scientific plan and the result is the most perfect because the most simple and com-

prehensive alphabet that can be found. The ancient Chinese characters can easily be the source from which the form of the Korean vowels was drawn, the simple perpendicular and horizontal strokes being the marked characteristic of that form of writing.

In conclusion notice that Sé Jong had the modesty of all great men for he did not trust merely to himself but sent thirteen times to a Chinese scholar in Yo Dong for criticisms and suggestions. And also notice that he was eminently practical in that he arranged the characters in syllables in a triangular form so as to follow the traditions of his people and depart as little as possible from the accepted method of writing the Chinese. In this he was absolutely original.

If the people of Korea had then and there thrown away the intellect-overloading, time-wasting, caste-conserving, prejudice-confirming, indolence-breeding Chinese character and adopted their new phonetic system it would have been an immeasurable blessing to Korea. But it is never too late to mend.

HOMER B. HULBERT.

MEDICAL IMPRESSIONS.

THE work of the medical missionary in Korea does not differ particularly from that in other countries, tho since Dr. Allen pried open the door with that historical lancet, which, by the way, wasn't a lancet at all but a pair of haemostatic forceps, the foreign doctor has had no lack of opportunities or patients in the pursuance of his work.

Having been here only about a year, I am, of course, not as qualified to write of what I shall mention as I hope to be several years from now. At the same time I am not so saturated with the Korean side of the question but that I can look at it with more impartiality.

About the first duty as a doctor I was called upon to perform was to investigate the suicide of Mr. Mackenzie who was possessed of the erroneous idea of the appropriateness of isolation, exile, Korean food and so forth. He was living alone up in Sorai. Notwithstanding that when he shot himself he was out of his head from fever, the evidence still shows that he was a victim to the "isolation-exile" theory.

And the next thing was the cholera. My success at Mo Hwa Kwan won for me among the Koreans the name of the "Cholera Doctor." We have seen among the dozen or so foreign physicians in Korea the "Worm Doctor," the "Impyung (native fever) Doctor" and so forth. Col. Cockerill of the NEW YORK HERALD did me the honor to notice the treatment I pursued, in his correspondence to that paper of Nov. 29, 1895. The Seoul readers of THE REPOSITORY are somewhat familiar with the plan of treatment I followed, and which was so successful that I will only say here that salol must be supplemented by the high irrigation of the bowels, with the salt or tannic acid solution, and also by appropriate stimulation and food as the symptoms and condition demand.

Demon-possession is a subject or condition to which one's attention is early called and having for some years been interested in the occult and in psychic phenomena, I have availed myself of every opportunity to investigate such cases. One report-

ed by the natives as being such a case, was found, upon a visit and investigation, to be a fright caused by the incantations, drums cymbals and trumpery, which was preceded perhaps by a slight fever or some other common ailment.

Investigation of other cases by reliable persons has proven them equally fallacious. I might add here that Dr. Nevius' book on this subject is absolutely worthless from a scientific or a medical standpoint, the cases presented, upon which the book is based, being very weak and unreliable. The doctor reports as having seen but *one* himself and that was doubtful.

There may be demon possession here now as there was in the New Testament times but trustworthy evidence is, so far as my experience goes here, certainly lacking. We have and can easily get a mass of testimony on such subjects but it is remarkable how rare the people are who have seen even one such supposed case.

Coming to the common diseases of the country, and my observations are based on the 4000 odd cases of sickness I have seen during the past five months, the one most frequently met with is *indigestion*. This in the great majority of cases is accompanied with, if not the sequel of malaria. My treatment therefore, and it is nearly as successful as salol was in cholera, is a full dose of quinine, nux vomica, and capsicum. A successful extraction of cataract, iridectomy and a few other of the difficult operations on and in the eye have had the result of thronging my clinic with eye diseases. The inflammations are caused mostly by uncleanness and ignorance, and yet with all it is not much worse than the dispensaries of Europe or even of our own large cities. Seeing so many blind children we wonder there are so few grown blind. Alas! there is a reason. The blind child takes sick and dies. Quite often among the poor and pitiful this child if not blind would be carefully nursed and would live.

We hear much out here of "fever" medicine and "worm" medicine, and "cholera" medicine and "eye" medicine and "cough" medicine and so forth as if we had *specifics* for every disease. That's a wrong impression. We can't practice the art of medicine slap-dash but we must have something or other to meet, as best we can, the conditions confronting us. THE INDEPENDENT by its circulation among all the people of Korea can accomplish more in educating the people up to a standard of cleanliness and thought than hundreds of doctors could. If every mother knew that to get her child's eyes clean by washing them with salt water would prevent blindness we should not see the scores of blind children we do. So talking of eye medicine I firmly believe that we have or know of none better than

salt water. Salt is a valuable drug as chloride of sodium, but as simply salt it is so common we think it useless. It is one of the best antiseptics we have.

The season, covering these observations, being winter, "coughs" were common tho the number of diseases of the lungs, in comparison with the whole number of patients seen, have been very few.

Scrofula and tuberculosis, which are different and yet seem so similar, are common. As foreign physicians we see, of course, the worst and most advanced cases.

The diet seems to favor the formation of intestinal inhabitants, in other words worms, so that is a common affliction. Syphilis and such diseases usually thought to be so prevalent in the orient, have not in my practice been as frequently met with as I thought they would. These diseases being usually easy to cure do not concern us much. But the part or department of medicine in which we exert our best efforts and get the best success is that intimated in the first paragraph of those desultory observations—surgery. Here, as at home, a small operation often creates a reputation for a man which lasts as long as his life. I doubt not but that we can learn much from the native doctor in treating native diseases, but when it comes to surgery and the diagnosis of obscure diseases we possess the advantages of our modern educational methods. We find of course natural "bone setters" and natural doctors and the usual oriental superstition, but many of the vile tasting concoctions possess rare virtues.

It would be a good thing if the physicians here could have a circulating medical society. In other words let there be an organization and each member write a paper on some subject which will interest all and have a number of these circulated from station to station. In closing I cannot refrain from emphasising the fact that we are not here so much as medical missionaries as we are missionaries medical. The system followed in my dispensary and in the hospital more so, of course, is that no patient comes but that he or she gets a religious pamphlet and is spoken to as to the reason we are here. For it is first and above all for the sake of the glorious gospel which we represent.

J. HUNTER WELLS, M.D.

A VISIT TO PYENG YANG AND THE
BATTLE-FIELD.

EVER since the great battle at Pyeng Yang between the Chinese and Japanese on September 15th and 16th, 1894, I had an ardent desire to visit this city. I was therefore happy when the Superintendent of the Mission requested me to accompany Dr. Douglas Follwell and introduce him to his work there. Because of the disturbed state of the country, we discarded the overland route on pack-pony and went by the way of the sea. Steamers in Korea are not always running on strict schedule time, for they, like the Koreans, seem to have a good many to-morrows in which to go. After exchanging a number of letters with the agent at Chemulpo, we were informed that if we should be at the port on Monday, April 28th,—no matter what time, morning, noon or night—"we would be in time to take the Pyeng Yang boat." An early start was impossible and the sun had crossed the zenith two hours before we passed thro the gates of Seoul on our way to Chemulpo. Dr. Follwell was astride a bare pack-saddle which he found uncomfortable riding especially when the pony neither walked nor trotted but a cross between the two giving the rider, if I may be permitted to judge from some stray expressions I heard, an impression not at all complimentary to the pony or pack-saddle.

The half-way house was reached at sundown, but we were not tempted to avail ourselves of the comfortable rooms there; we pushed on notwithstanding the rumor that the pass was infested with robbers and at mid-night, tho still Monday, April 28th, we arrived at Chemulpo in "time"—the steamer left the following Friday at six p. m.

We had the pleasure of having as travelling companions the Rev. Graham and Mrs. Lee and their infant son Mylo; Mrs. Webb, the mother of Mrs. Lee, tho not under appoint-

ment of the Board and therefore at her own expense, accompanies her daughter to her distant home in the northern city. Deep down in my heart, I found welling up an involuntary admiration for such bravery and devotion. My good friend Dr. J. Hunter Wells and my travelling companion, young and full of hope, for these I have great respect; but for a woman well advanced in years who literally leaves all to follow her son and daughter to aid them in the great work to which they believe themselves called—for such heroism and self-sacrifice I have unbounded admiration. The heroic days are not all in the past. In the Methodist mission we venerate Mrs. Scranton with whom we have been privileged to work from the beginning of our work. Our friends in our sister mission love and esteem Mrs. Webb. An uneventful and pleasant sail of twenty-eight hours over a smooth sea, tho we recognized the possibility of "Yon-pyung ja-da, the particularly nasty stretch of water off the coast of Whang Hai province," disturbing the quiet of our gastric regions, brought us to the mouth of the Ta Tong, the largest and as far as I knew the most picturesque river in Korea. Up this stream Ki Ja with his 5000 followers sailed and founded Pyeng Yang; down it Ki Jun the last monarch of the first dynasty fled at the arrival of Weiman from the north; against its current as well as against the feelings of the Koreans sailed the "General Sherman" in search of booty only to be burnt to the water's edge under the very walls of Pyeng Yang; on its broad waters Chinese junks carried on their illegal trade during the palmy days of Chinese suzerainty. Up this river, so full of historic interest, we sailed Sunday morning, April 30th. Nung Sampo is passed; its extensive mud flats at low tide prevent it becoming a desirable port; at Chul-do we see a Japanese junk and stop to inquire whence? what? and whither? about it. In company with Mr. Hunt of the Korean customs I had the pleasure of visiting this hamlet nine years ago but as far as my recollection goes there has been no improvement in the place. The shrine on the hill, tho still in the same commanding position, is in exactly the same dilapidated condition it was then. Yet this place is frequently mentioned as a port, mainly, I suppose, because a large river from Whang Hai enters the Ta Tong here. Yuk Po and Po Sam, also discussed as suitable places for ports, are passed and at noon Man Kyeng Dai, five or seven miles below the city is reached and we drop anchor. The rest of the way must be made in sampan. We secure two and are soon off. Instead of going up the Ta Tong we take the Po Do Kang which will bring us to the very gate of the Presbyterian compound.

"Merrily we roll along" for a while; but the tide is turning and slowly running out. Lee full of resource ties a rope to the front boat, Wells and Follwell, always ready for exercise spring ashore and for once at least it may truly be said "the Presbyterians and Methodists of Pyeng Yang pulled together." Follwell's cook and my helper did not see the same reason for alighting when we did and so with becoming dignity they remained quietly in the rear boat to be pulled along by foreigners. All went well. It was great fun for the dog from Seoul to chase Pyeng Yang birds; it was novel as well as gallant for us to pull Mylo, his mother and grandmother and the two Korean women helpers. But the water is running out fast and it occurs to us that by removing the two gentlemen from the boat to the rope much will be gained every way: at the next bend of the river, and they were as numerous as the tacking courses of a yacht when sailing against a brisk wind, we bow and suggest to the Korean ladies that possibly they might prefer *terra firma* to the monotony of the boat. The sun is nearer the western hills where Lieut. General Nodzu concealed his army than we are to the "outer gate" thro which the Chinese army made its headlong rush on the night of September 15th. Lee is in earnest; the stock of jokes is exhausted; Wells thought long ago it would have been better to have "anchored" and "gone overland." We are now at a place where the left bank is high and the current swift, our ropes are not any too strong to say nothing of our own strength. Lee gives a reluctant consent to my recommendation to "cross to the other side" and he goes into the city on his wheel to call out "the brethren and the school boys." The crossing is made without mishap and again we "pull together," but not long. A sand-bar or something equally efficacious calls a halt; the boatmen tug, lift, pull, grunt, turn the boat round and round, but off the bar she refuses to glide. I now wished I had not been so persistent with my well-meant recommendation, for what will Lee say when he returns with "the brethren and school boys" and finds that I "landed" his family two miles or less from the gate of his compound.

By some ingenuity, which it is not necessary to mention, I managed to keep the river between him and me. Wells has followed his own will and is off "overland." "The brethren and schoolboys" cross the river and Lee begins the landing of his family and baggage. I watch him with anxiety from the high left bank not quite sure whether my help would be acceptable or not. But many hands are assisting him and seeing the determination with which he wades into the water to and from

the boat, I feel quite confident that his is the "perseverance" that wins. The boat is unloaded, the baby and Mrs. Lee are seated in the chair, the boys and possibly a few of the brethren at the front and Lee in the rear slowly and carefully lift the chair and move off. Mrs. Webb follows on foot; we draw a sigh of relief and do likewise. And so some in chairs and some on foot we all reached Pyeng Yang. Or to quote the words of the *Kanjo Simpo's* reporter, Follwell and "an American missionary, (a Catholic priest) Appenzeller, connected with the KOREAN REPOSITORY which is issued monthly by this Catholic priest, arrived at Pyeng Yang and went to the church place inside the west gate which had been prepared." From these words one may have his doubts whether the Church place was "prepared" or the West Gate, and to relieve the mind of any anxious friends I may say we went to the "Church place." Here we found a small company of twenty-five or more men and boys assembled for the evening service. We had the good fortune to have a fire a few weeks before which burned down a few straw huts in which our faithful helper Kim lived and he was thus compelled to move "up higher" into the tiled house. It was eight o'clock when we reached the house and I knew that to attempt to extemporize a supper and then hold a meeting was out of the question so we held the meeting at once and took our frugal repast afterwards. Single-handed and alone this devoted brother Kim by his zeal and devotion had gathered around him a company of earnest worshippers and it was a genuine pleasure to meet them.

The next morning we indulged our curiosity to see the famous battle-field of Pyeng Yang which will for years to come be the chief object of interest to the visitor.

In his admirable article on the battle-field, in THE REPOSITORY for Jan. 1895, Mr. Lee wrote an account of his visit and gave his impressions why the Chinese failed to hold the city. The forty days between the arrival of the hosts from the north and the decisive conflict, it seems to me were well and certainly industriously spent in erecting defenses and that not too much was attempted. All prominent places were occupied and fortified. The numerical strength of the Japanese army, according to Mr. Jukichi Inouye in "A Concise History of the War between Japan and China," was about 16,300; that of the Chinese probably about 15,000 so that the odds were decidedly against the Japanese when we consider the natural strong-hold of Pyeng Yang.

Our first visit was to the south of the city. Here there is an extensive plain unbroken save by the "earth wall," built, it

is said, 3000 years ago by Ki Ja. This wall extends down the right bank of Ta Tong river for three or four miles, then runs westward bending round toward the north, following at perhaps half a mile from it, the general course of the Po Do river, and ending at the foot of the hill on which is the grave of the founder of the civilization of Korea. A short distance from the present city wall, possibly a little less than a mile, is what is known as the "middle wall," also made of earth, and the erection of which is likewise attributed to the celebrated statesman from China. These walls have become natural barriers and no doubt entered largely into the plan of fortifications made by the Chinese. In this plain and on the ridges outside the west gate, a number of mud forts were built. In every case, as far as I was able to judge, the site chosen was a good one. And as a further defence, a new mud wall, ten to fifteen feet high, beginning at the ridge of hills above mentioned, but beyond the ancient "middle wall," was thrown up, running eastwards to the river. Mud walls to the right, mud walls to the left, mud walls in front—enough in height and extent to shield every brave who crossed the northern frontier.

On the left bank of the river where, under Major-General Oshima, the heaviest fighting was done, there were seven mud forts, each sixteen feet high. The Chinese under Generals Yeh and Mah defended these forts with such energy that the loss was heavy on both sides and they finally fell after fighting for nearly ten hours.

If it is true, as has been stated, that the Chinese troops were armed with larger and perhaps better guns than their assailants, then it seems to me their disgrace for not successfully holding back the forces under General Oshima on the east side of the river and those under Lieut-General Nodzu beyond the banks of the Po Do river, is of the deepest dye. The Chinese Generals clearly thought of the possibility of an attack from the south and south-west. But if this impression of the defense of the city on the east and south sides is correct, and I give it simply as an impression, what words will properly express the disgrace, disloyalty and cowardice, when we come to view the natural and artificial fortifications on the north side of the city.

We spent an afternoon on this part of the battle-field. At the east gate we took a boat and had a most delightful row for a mile or more up the stream. The right bank, on which the city is situated, is so steep and high that no one save perhaps a Wolfe who marshalled his army on the plains of Abraham would think it worth while to make the attempt to scale those heights.

Leaving the boat we commenced the ascent from the river, of Mt. Peony or, as the Koreans call it, Moran Pong

The stone wall which had stood there for decades and possibly centuries was raised a foot or two by the addition of earth. After a hard climb we reached the top. The stump of what no doubt was the pole from which floated the Dragon flag still stands in the center of a high circular fort on the very top of Mt. Peony. This is the highest point of land in and about the city. The view from it is extensive and attractive. Looking straight up the river for a mile or more you see the "inn" where the Wonsan column first emerged after its quick march from the eastern port; on the other side, in the main branch of the river, is an island whose inhabitants, unable to secure boats to flee, could do nothing but in dumb fright watch the conflict between the hostile forces; further east and a little down, there lies against the blue sky the ridge of hills occupied by the forces under Oshima; immediately before you as you again look up the river you see the outer forts built on ridges covered with scrub pine and underbrush, and running westward over towards the Wiju road; this underbrush the Chinese failed to cut down. Turning still further westward you look down upon an extensive fir grove preserved with great sacredness because of the tomb of Ki Ja. Beyond this grove and on the other side the Wiju road is a plain miles in extent and across it the Chinese army retreated. An advancing army could ask for no better shelter than this underbrush and these fir trees. It was well the Chinese did not cut them down, for the result of the conflict, while it might have caused the Japanese a few more lives, would not have been changed, in all probability. But as one stands on the summit of Mt. Peony he is amazed at the daring and pluck that drove the occupants from this almost impregnable position.

We visited the tomb of Ki Ja. All around the grave and in the buildings on the hill are the marks of bullets evidently fired by the Japanese as they advanced upon the north gate of the city.

The defense of the city was a sham and a disgrace to the Chinese. It is little wonder that with the defeat and retreat from Pyeng Yang went their courage and loyalty, if they ever possessed these qualities, which may well be doubted. There are times when a brave soldier may retreat if not with honor at least without disgrace, but that time was not on the night of Sept. 15th, 1894, when the braves from the north fled pell-mell from this city which they should have held against their enemies for weeks and even months.

The visitor to Pyeng Yang, seeing the desolation and sufferings wrought by fire and sword, cannot keep back the questions, What was it all for? What great principle was involved? Why this loss of life and property? The once bustling, stirring, man-defying and heaven-defying city, sits in her ashes, subdued and conquered. Whole hillsides once covered with straw huts and swarming with inhabitants have nothing left but charred walls. The owners fled the city, and have neither money nor ambition to return. Still it was pleasant to see new thatch or mud walls here and there. On the boat back to Chemulpo I fell into conversation with an old gentleman who had a home in An Ju—fifty miles north of Pyeng Yang. The ruthless Chinese pillaged and burned this city as well as other places on their route and my friend lost everything. "Will you move back again to An Ju?" "Why should I? I have a small place in the country where I can live." It was not what he said so much as the way he said it. He no doubt represents a very large class of sufferers, tho all were probably not so fortunate as he to have a small place to flee to. The questions however remain unanswered. Your sympathies are wholly with the Koreans. They suffered more at the hands of their would-be defenders from the north than from the Japanese, who were scrupulously careful not to molest private citizens.

H. G. A.

EDITORIAL DEPARTMENT.**THE MEMORIAL OF THE MINISTER
OF EDUCATION.**

REACTION against the reforms introduced into Korea in 1894 has begun to set in. It was not unexpected. With the gradual return to power of some of the leaders of the Conservatives, their influence was sure to be felt and their voice to be heard sooner or later. Korea did not take kindly to the reforms proposed, and as for *Kaiwha*—civilization—it is a long time since we heard the word mentioned seriously. The Conservatives were driven from power by force of arms. They have not undergone any change of mind or heart since. According to their way of looking at the Government, there has been none from the day they were unceremoniously put out until the present and they propose to begin where they left off two years ago.

The mouthpiece—we can not say leader—of the Conservative party is the Minister of Education, recently appointed.

Before accepting a position in the Cabinet he memorialized the Throne. THE INDEPENDENT of the 6th inst treats the subject editorially and says:

"The Minister of Education, Sin Ki Sun, has memorialized the Throne to the effect that the adoption of foreign clothes by the soldiers, policemen and Government students and the cutting of the hair is the first step toward making them barbarians; that the use of the *ummun* and the adoption of the western calendar is the first step toward throwing off the yoke of China, that the new regulations for the Cabinet, giving them freedom to discuss public matters, deprives His Majesty of some of his power and encourages the freedom and liberty of the people. These were things contemplated by the former traitorous Cabinet. He has been appointed Minister of Education but he cannot perform the duties of the office so long as the students have their hair cut and wear foreign clothes. The use of the *ummun* is the act of a beast and is like going into the fire with powder, and is the beginning of the destruction of the government and the venerable Chinese classics. He therefore hopes His Majesty will dismiss him from the Cabinet."

The Minister in his zeal has probably overstated the platform of his party, but that he and those for whom he speaks are opposed to the things here-in mentioned there can be little or no doubt.

Right or wrong this party is consistent for they never did and are not now making any pretense to sympathy with the reforms proposed or with the opening of the country. To them the introduction of any change in dress or hair not approved by China is a matter for sincere regret; the use of the native script means the extension of knowledge and this is dangerous: the discussion of political affairs by the officials first is sure to be followed by a discussion of the same subject by the people and this does violence to the ideas and prerogatives of the ruling class; the adoption of the Gregorian calendar removes the prop of China, tho they do not seem to know that China has recognized the independence of Korea, and in consequence of the war with Japan has lost her prestige in the family of nations, and that her power now is nil.

The King received the memorial but made no reply to it. The Minister who in accordance with the rules of propriety waited outside the gates of the city for an answer, was commanded by the King to come in. He obeyed and has assumed the duties of his office.

One of the very first official acts he did was to issue an order in reference to the progressive spirit in the government schools. Ever since the war, young Korea here in the capital at least has been subject to violent attacks of the military fever. Even the street urchins form their fellows into line and drill them. The head Master of the Royal English School secured the services of the drill sergeant of the English Consulate guard for the past three months or more, and the young men in that school received daily instruction in physical exercise. They made commendable progress; they appeared in their uniforms before His Majesty on May 25th and went thro the whole exercise so well that the King "was very much pleased with them." This recognition greatly encouraged the teachers and pupils and they continued their studies and drill with renewed zeal and enthusiasm.

A little less than three weeks later, the new Minister of Education, abolishes all this. From *The Independent* we learn that "He told his officials that Sunday was no use and was not to be observed in his Department. The officials thought otherwise and with great good sense declined to put in an appearance on the day of rest." One the 9th of June, His Excellency issued the order above referred to forbidding the wearing of European dress at all, but that at the time of physical exercise the costume Korean soldiers used to wear might be substituted, but its use must be strictly limited to the drill hours and may not be worn outside of the school. Any violation of this order will be visited

with heavy punishment on the students, and what is the most remarkable part of this order is that the teacher second in command will be dismissed for any violation of it. Why the head Master escapes puzzles us, but we cannot discuss that now. The order was to take effect at once, but we learn it has since been modified, not to go into operation for a fortnight, by which time the summer vacation will have begun. When the schools reopen in the fall, no one can tell now who will be Minister of Education.

This new order stirs our morning contemporary to write a second leader on this subject. "Let it not be forgotten that the adoption of foreign clothes by the soldiers, police and Government students, and the cutting of the hair, was in loyal obedience to the commands of His Majesty. The Minister is wrong, thoroughly, radically wrong; wrong from beginning to end, but we are willing to believe that he drew up his memorial without due consideration — perhaps more at the instigation of foolish friends than at the suggestion of his own mind."

Sin Ki Sun, the Minister who for the time being has thus been brought into notoriety was known in 1884 as belonging to the progressive party and because of actual or supposed connection with the *emeute* in December of that year was banished to the island of Quelpart. Here he remained until the overthrow of the Conservatives in 1894 when he was pardoned and recalled and was Minister of War from May to July last year. For about a year he is supposed to have been working with the Conservatives who have made him their mouthpiece.

The efforts of the Minister of Education to stem or throttle the new spirit growing up here can only be partially successful at best. Quite a few Koreans, especially among the students of the several schools, are cutting their hair a second time and that too at the very time when such an act is the "first step towards barbarism," with a lively tri-weekly published in the native script and widely read by all classes, the common people will begin to think. This and not the use of the native character, is the real cause of alarm of the Conservative party. The concern for the Royal prerogative may be true or feigned, but the discussion of public questions by the Cabinet will be one of the most effectual ways of breaking up the intrigue for which this government has an unsavory reputation. A little opposition may be good. The country however must not be allowed to go back to the corrupt and corrupting ante bellum times.

"Not Unbiased." — This is the charge the LITERARY DIGEST, in its issue of April 18, makes against us. Our February

number evidently reached the exchange table and the writer without digesting the policial contents began at once to write on "An Asiatic Prob'lem in Korea" in which are found some astounding assertions. A part of our prefatory editorial note, in which we said that the results of the King's flight to the Russian Legation could not but be farreaching; that while it placed him at the head of his Government he had nevertheless to seek the friendly protection of a foreign flag, is quoted. The writer then adds. "THE REPOSITORY unfortunately is not unbiased. It is violently opposed to the Japanese. It does not even mention the massacres of Japanese residents, altho they are well authenticated by the Japanese official press" It is perfectly correct to say we did not mention these "well authenticated massacres" because we limit ourselves in such things to occurrences of the past. These massacres about which our contemporary is concerned were nearly or quite all committed after the issue of the number from which the extract is taken. There were a few "up risings" before Feb. 11th and that was during the time when "the Reform Party, who were accused of murdering the Queen" were still in power.

As to our being "violently opposed to the Japanese" we are quite sure that a cursory examination—a digest if you please—of our second volume will show conclusively that we were not only not opposed but in hearty sympathy with the reforms proposed by the Japanese Government thro her distinguished statesman, Count Inouye. The Eastern press, which seems to have read our pages more closely than the *Digest*, recognized this position of THE REPOSITORY. We are frank to confess, however, that we lost caste with the *Kanjo Shimpō* and "the half educated youths who purvey scandal from the gutters of Seoul" and call themselves "Correspondents to the Japanese papers," because we refused to keep silent when the Queen was murdered and "the Radical Ministry" climbed into power over her dead body. And it is the utterance of these men the *Literary Digest* quotes as authority on Korean politics and the conduct of 'Christian foreigners.' We made a few translations from the *Kanjo Shimpō*—these are quoted but no credit given—never dreaming that they would or could be regarded in any other light than inflammatory, seditious and traitorous. They were so regarded here not only by foreigners but by Koreans as well. The passage that gave special offense to all alike was the suggestion in reference to the appearance of a "patriotic man in the name of great principles and the royal house." The same dullness of comprehension is manifest in the sentence, "The *Kanjo* also upbraids the Christian foreigners for assisting the Conservatives while they boast of Christian civilization." One would

think from the comments of *The Literary Digest* that "Christian foreigners" were the main agents in the overthrow of "the Radi-Ministry" and that they headed the mob that killed and mutilated the dead bodies of the two Cabinet Ministers in the streets of Seoul on Feb. 11th. Evidently the powers of *The Digest* to "digest" Korean politics need toning up or more serious blunders in reading plain accounts will follow.

We also notice the YORODZU CHOHO sends off a pyrotechnic on the indemnity question. The whole heavens are ablaze with its rhetorical flashes. The objects of its wrath are "the anti-Japanese foreign press of Yokohama and Kobe (who) quote with much gusto certain passages in recent numbers of the SEOUL INDEPENDENT and KOREAN REPOSITORY relating to the Japanese claim for the murder of Japanese by Koreans." In the estimation of the *Yorodzu* the opinions of "our Korean contemporaries are not of a kind calculated to shake the world, and that they should write with prejudice or in a manner detrimental to Japan and her interests, was and is a foregone conclusion." Possibly so. But the arguments put forth by the *Yorodzu* surely "are not of a kind calculated" to do anything but afford amusement to foreigners. The editor proves, at least to his own satisfaction, "that by every law human and divine Korea should be a suppliant at the feet of Japan," because forsooth, Japan did not collect past indemnities to the utmost farthing, and condescended to loan the Korean Government money several times, but was careful to secure a good rate of interest. As for "trade" that is always mutual and we are sceptical enough to hold the opinion that Japanese merchants are here from other than purely philanthropic motives.

"Japan's intervention," to take up the second point, was of the "noblest, most enlightened kind. Her course of action has been and still is one of unparalleled unselfishness. The 'present disturbed condition of affairs in Korea' is attributable to Japan's intervention only in so far as a misguided and wicked man might grow still more violent when a virtuous and benevolent man tries to save him from inevitable destruction." The Korean, right or wrong, wise or foolish, seems ready to risk his chances of the "inevitable destruction rather than the patronizing, self-imposed help of his "virtuous and benevolent" neighbor. With broad-minded statesmen like Count Inouye and the late Minister Mr. Komura, to plan and direct affairs in Korea it has seemed and still seems to us that the supremacy of Japan in Korea means progress, reformation in the Government, protection of life and property and the prosperity of the people as a whole. Believing in the progressive spirit of Japan and that she would give the same spirit to Korea,

we were not averse to the general upheaval in 1894. Affairs here could not well have been worse. A change of masters was desirable as it opened the possibility of an advancee. But when we are told months afterward that "the assassination [of the Queen] had, for years, been a foregone conclusion," and that—"loath as we are to say it—she finally met with her merited fate," we are at a loss to find words that will properly express our feelings. This is justifying murder and it is this kind of talk that keeps people from again reposing that confidence in Japan, as far as her relations to Korea are concerned, they would only be too happy to repose.

"Korean Civilization."—The Rev. Jas. S. Gale, notwithstanding the arduous work of seeing an unabridged dictionary of the Korean language thro the press, finds time to write for the papers. In the JAPAN MAIL for April 18th we find an admirable article in the editorial columns, by him, on Korean civilization. In his usual direct and pungent style, Mr. Gale pitches full tilt into his subject.

"To the mere looker on, Korea's civilization is a mass of unintelligible corruption, the existence of which he is unable to account for. It seems to have no redeeming feature unless we except its musty age. Those acquainted with the Korean people know they are not an inferior race. In intelligence they seem to be quite equal to any, providing the conditions of life be the same. Hence we conclude that some most powerful force must have been at work to bring them to their present condition."

This force he finds in "p'ung-sok" or established custom and to this source he traces the shortcomings of the Koreans. Portrayal of the equal distribution of property is perhaps over-drawn and yet it is worth quoting.

"The poor may come and feed off the rich until matters adjust themselves to a common level. Servants make what use they choose of their master's property. We call it squeezing and sponging and condemn the practice unconditionally, but not so the Korean. The host must feed all comers, free if necessary, until he is reduced to a condition of like poverty, then he goes and lives off some one else. That has become a part of their life; no one is surprised at it and no one lifts his voice in condemnation of the practice. Such being the case, if we find no rich we certainly find no beggars in Korea. All are well clothed, well fed, and work less than in any other country in the world; an ideal system, we should think, for single-taxers and communists, for the people partake of the blessings of God evenly, no one daring to interfere with this ancient and much respected custom."

In trying to find a sufficient cause for the general indolence so noticeable in Korea, instead of attributing it, as we think more correctly to the general insecurity of property, and therefore to the lack of incentive for work, he lays it to the influence of the teaching of the Sage of China.

"Every Korean, even to the coolie, tries as far as possible to live out his

Confucian notions, to sit as the center of a circle of influence, talking rather than working, for the sum of Confucian teaching in Korea is—sit as the ancients sat, and talk as the ancients talked. Manual labor of any kind is utterly ruinous to their idea of the fitness of things. Hence the indolence and indifference of the Korean, condemned by the outside world, are not the diseased result of another condition, but are an effort on the part of the natives to fulfil their high ideal. They are charged with having no idea of the value of time. Within our small span of seventy years we are in a constant rush to do if possible an eternity of work, while the Korean sits composedly, and talks, and leaves what he has to do until to-morrow. Why? Because he has so many more to-morrows than we. Death does not end earthly life with him. He lives on in the tablet, joins the family circle at each gathering, inhales the sacrificial food and presides over occasions of importance just as when he lived. Such being the case, what meaning would there be to him in hurrying?"

One is tempted to ask why "Confucian notions" when lived up to in China produce an industrious if not altogether cleanly race, and in Korea a race whose "effort to fulfil their high ideal" results only in that indolence and indifference so unreservedly "condemned by the outside world." The absence of architectural beauty in their dwellings is attributed to the same omnipotent influence of "established custom." The writer next takes up a subject that is among the very first that makes an impression on the visitor to Korea. Hear him.

"How filthy they are! People at home as filthy in their habits would be exiled from all decent society and rightly so, but the Korean is not a free agent like the people of the West. He must swallow even filth when offered him by the iron hand of custom. The mourner grovels in the dust and goes unwashed as a mark of his degradation, for a man considers it a personal sin that his parents should die. The more faithful he is the more will be seen the uncleanness that marks his humiliation. As the faithful son is the very highest ideal of Korean life, need we wonder that a certain modicum of squalor has mixed with all their ways."

Lack of patriotism—and it has been held by some that the word is a blank to the Korean—may be accounted for on the same ground. We wonder if Mr. Gale had any secret communication from the Minister of Education, Mr. Sin, when he wrote "that no subject shall in any way by word or action interfere with affairs of State, neither shall the King leave his palace and enter the homes, or, in any unofficial way, take an interest in the affairs of his people..... The Government of the country he leaves to the King and officials, who are permitted to squeeze their revenue from him up to a certain point, a point, we may say, clearly defined as in any law on our statute books."

The article concludes with a strong setting of the influence, not for good by any means, of ancestral worship. Instead of making his home the center of all attraction, the one place where all interests are common, he has transferred it to the grave of his dead and around it

"their interests circle, as much as do ours about the home. The ancestral

grave is measured off, and cut and dug with exactitude, is sodded and resodded, is raked and combed and brushed, is bowed over, spread with food, sprinkled with tears, entertained with wailings, made long pilgrimages to, treated as sacred, in fact is a much dearer spot to the household than is our family fireside.

"Over and above all this, broods an atmosphere of ancestral spirits, demons, and goblins, all of whom have to be propitiated and kept in good humor, else there is an end to earthly prosperity. Thus custom like some hypnotic spell holds the country fast. Break the spell, and you have as energetic, as diligent, as clean, as intelligent, a people as is to be found anywhere. Behold them when the spell is on, and you have the most hopeless race alive."

The Summer Vacation.—Korea is a pleasant country to live in. Seoul is a pleasant place to live in—ten months in the year. July and August are excepted. Where shall these two months be spent? We take it as the consensus of foreigners generally that it is well to spend these months away from the filth and malaria breeding capital. In these months we have the rainy season and the dampness of the atmosphere brings with it corresponding weariness, general prostration and frequently severe sickness. In times of cholera or other epidemics absence from the Capital becomes almost an imperative necessity.

But where shall one go when he leaves his home? This is a perennial question and its solution is not in sight. There are "cool sequestered places" in Korea, far from the maddened crowd, we doubt not. But where are they? And if you have found them how can you get to them? Mr. Miller in his interesting series of articles speaks of several places up the Han river and of one on the eastern coast as being potentially desirable resorts to spend the warm months of summer. Until there are better means of locomotion than the chair on land and the scull on the river, there is no use discussing these places. The northern and southern fortresses—Puk Han and Nam Han—have been visited. At present both these places are the property of royalty and therefore not available. But should they become available, we doubt not an attempt will be made to make summer resorts in one or both these mountain fastnesses. And when we get our Seoul-Chemulpo rail-road built and good and ample hotel accommodations in the port and in the Capital, we shall feel that we are in a position to invite people from China and Japan to breathe the pure invigorating air and enjoy the splendid scenery of our mountains.

Fusan and Wonsan have advantages but at present lack of proper hotel accomodations prevent people going there.

We are sometimes tempted to wish some leader among the missionaries would inaugurate a sort of Summer School, Re-

ligious Conference, Congress or even a camp-meeting. Our summers here are exruciatingly dull—tho the war in '94 and cholera in '95 gave us variations. Can not some one start up something that will give us something to look forward to with pleasure? We spent a few days last August in Puk Han and felt then that there ought to be some religious gathering for mental stimulation and spiritual improvement.

We are not unlike the little fellow in school who when asked what he was doing there said he was "waiting for school to let out." We are waiting for summer to be over. Perhaps this is unavoidable just now, nevertheless it seems to us that among so many missionaries there ought to be some gathering for mental and spiritual improvement. In this connection we note this is urged in a paper read at the Fourth Conference of the Officers and Representatives of Foreign Mission Boards and Societies. The writer says, "Let conferences be held for mutual quickening and edification. If in our own land, in surroundings so favorable, such retreats prove beneficial, are even considered necessary, of how much greater value must they be in non-Christian lands, especially in the newer fields in which the sustaining influence of Christian sentiment is not yet felt."

The Japan Mail of May 16th, in a kindly reference of nearly one column to our April number is impressed with the statement of Dr. Jaisohn that the Korean Government could profitably dismiss two-thirds of the men now drawing salaries as officials. "Very likely he is right. But right or wrong, his courage is admirable. Fancy the pluck of a man that pens and publishes such views in the capital of Korea as she now is!"

In noticing our remarks on the trials of those persons charged with complicity in the murder of the Queen and the absence of torture and other abuses, the editor says, "Considering that, at a date not more remote than last December, most cruel tortures were employed at a political investigation in Seoul, this new departure is much to be applauded, and if, as is asserted, the credit of effecting it belongs to Mr. Greathouse, we offer him our sincere congratulations."

As to the appointment of Dr. McLeavy Brown to have "oversight" of the Korean exchequer, the same excellent authority is "inclined to doubt that Mr. Brown will find any large opportunity to be useful," and that "if Mr. Brown's tenure of authority depends upon the life of the present Cabinet, he will hardly have time to accomplish much." This may prove to be true, but in the meantime by his steadfast refusal to endorse every bill that comes along, we are inclined to think not a few Koreans are of the

opinion that there is a new hand in charge of the treasury. The average "royal grave keeper" and "chusa," while perfectly content to draw a monthly competence without giving any service for it besides his time does not seem to find as much "interest" in these offices since the advent of Dr. Brown as formerly.

C O R R E S P O N D E N C E.

To The Editor of
"THE KOREAN REPOSITORY."

DEAR SIR.—

I am at a loss to know just what the Editor of THE CELESTIAL EMPIRE, in the issue of Jan. 17th, 1896, means, when, in a review of the Dec. 1895 *Repository*, he says:—"Without adopting in its entirety English spelling, the *Repository* might follow the best, instead of the worst American leads." One would seem to be justified in assuming that some definite method of spelling adopted by the *Repository* is attacked and not slips of the pen. If this assumption is well founded the *Repository* may be able to infuse a bit of modern orthographic life into the columns of *The Celestial Empire*.

The only instances of departure from the ancient standards of orthography, noted in *The Repository*, are the following:—tho, for though; altho, for although and thro, (the writer prefers thru, the form adopted by the American and English Philological Societies) for through. There may be other simplified forms used but they are not recalled now. It must be the above or similar simplified words that called forth the criticism of the *Celestial Empire*.

To show that these are not the "worst American leads," THE INDEPENDENT of New York is cited,—than which no periodical published is a better standard of excellence in its entire make-up.

This paper does not adopt thru, but it adopts about seventy five other simplified forms. An Editorial in *The Independent* of Nov. 28th, 95, entitled "A simplified Spelling" well repays careful reading. The Editor of *The Independent* makes no effort to keep pace with the American and English Philological Societies. The rules adopted by these Societies cover about 1500 words, while some words that can be brought under no rule, such as,—tho, gard, receit, nine, frend, simitar, &c. are thrown in.

Mr. Editor, you are not following the worst leads of the West. You are taking the best lead of the East.

The Repository is the pioneer of simplified spelling in the Orient. Go on. You have back of you the Philological Societies of America and England. You are in scholarly company. May the half-dozen simplified forms that now find place in *The Repository* be speedily added to until the list be as long or longer than that accepted by *The Independent* in the Editorial cited.

* * *

SEOUL, MAY, 13th, 1896.

[We noticed the criticisms of *The Celestial Empire* and commend the above to the editor of that paper. The simplified forms of spelling we adopted are given in the columns of "Webster's International Dictionary," "The Century," and "A Standard." If these are "the worst American leads" we confess ignorance and await enlightenment. We may remark in passing that the Royal Geographical Society, The United States Board on Geographic Names, "The Century Encyclopedia of Names," and "A Standard Dictionary" recommend the spelling of Korea with a K, which with becoming modesty we also commend to our contemporary. Ed. K. R.]

LITERARY DEPARTMENT.

THE GOSPELS AND ACTS IN UNMUN.

MR. BAIRD in his careful review of the gospel of Mark, in speaking of the size of type used, turns aside and uses these forcible words, "A recent copy of the last version of Luke stirs me to a vigorous protest against the possibility of any more gospels being given us in such crowded type. It will not do. The Koreans will not read it." Dr. Vinton likewise in a former number takes occasion to say that "the current issue of Matthew's and Luke's gospels is not all it should be. Few purchasers are found for them, and none whatever to commend them." We like the frankness of these brethren. They are entitled to an opinion. We think, however, their opinions will need revision before long. Dr. Vinton tells us few purchasers are found for them, but we must remember that only a few month's ago, 1500 copies of these same books in single volumes with the exception of Luke were put out. These were patiently waited for and naturally sold promptly. The demand is to some extent supplied and this would account for the few purchasers. In the next place the size of type in the books criticised is exactly the same as that used in the first edition. The pages however are not alike and in some respects we prefer the latter. We have the four gospels and Acts bound into one handsome volume and find it most convenient. We showed it to a Korean and he was much pleased with it and commended it heartily. He was more pleased at having five books in one volume, probably, than at the mechanical part of the book. As to the "crowded type," we prefer it to the other. The eye takes in a whole word at once without having to run down half a line to find the last syllable. Our printers or publishers must devise some means to get more type on a page than they have done heretofore. The whole scriptures must be brought into a compact volume and all printing done thus far shows that radical changes must be made before this can be done. We are however in sight of a single and portable volume of the New Testament. If however the crowded type so heartily condemned by these brethren should be rejected and the spacing of the first edition be resumed the volume would become unwieldy. It is probable that even smaller type than the present will have to be used. The words will then have to be spaced. But the spacing thus far done, and we have THE INDEPENDENT specially in mind and one or two other books, must be changed. It is too large. Before many years foreigners will have ceased to print books that are not spaced. The trend is that way now.

No-Quo-Yah, the American Cadmus and modern Moses, by GEO. E. FOSTER.

We have received a copy of the above book from the author and find in it a valuable addition to American Indian literature. The book deals with the

life and labors of a half-breed Indian of the Cherokee tribe and begins back in the times when that people still occupied a portion of the present state of South Carolina. The most striking part of the book is that in which the author gives an account of the invention of the Cherokee alphabet and he claims that it is the only alphahet in the world whose author is known. The readers of THE REPOSITORY are aware that this is a mistake for the circumstances under which the Korean alphabet was made are almost as well known as those under which the Cherokee alphabet was made, and is in fact more remarkable in that while Se-Quo-Yah had a phonetic alphabet, the English, to start with and to copy after, the idea of pure phonetics seems to have been original with Sé Jong Tai Wang. With the English alphabet as a basis Se-quo-ya made out a syllabary, in fact, including all the syllables of the Cherokee tongue. In other words he went from the less involved to the more involved form. The trouble was that in English he had not a pure phonetic system, for the English alphabet is notoriously complicated and it was the effort to get an exact system that made him make out a syllabary. On the other hand Sé-Jong had nothing but the ideograms of China and the incongruous mixture of the Thibetan books to work upon and from them he worked out a system of wonderful simplicity and phonetic form with only twenty-seven characters in all; and it seems to us that the genius displayed first in originating the idea of a phonetic system, second in reducing it to so few characters while still retaining so great phonetic power, surpasses that of Se-Quo-Ya in making a syllabary by the use of English letters modified in their form. But he was, nevertheless, a wonderful man and one of whom the Cherokee nation may well be proud. We have read the book from cover to cover with great interest, acknowledging mentally nearly all the strictures the author makes on the treatment of the Indians by the American government.

OFFICIAL GAZETTE.

(Compiled from *The Independent*)

May 16th Edict.—It has been the custom to send in a resignation when one official has been criticised by another in a memorial to Us. But this is not the time to observe these useless ceremonies, therefore, hereafter the officials should not send in resignations on account of criticisms of others.

May 29th. By a special edict the Minister of Royal Household, Yi Chai Sun, and the Governor of Seoul, You Ki Whan, have been fined three months' salary, on account of their improper conduct near His Majesty's apartments in the Russian Legation. [We understand the "improper conduct" was in reference to the reception of money for offices given. Ed. K. R.]

June 2nd. Public school teachers appointed, one in Kong Ju and one in Pyeng Yang.

June 6th. Yi Wan Yong, Acting Minister of Education resigned.

NOTES AND COMMENTS.

Heavy rains from the 17—19th of this month.

Rev. C. F. Reid, D. D. Superintendent of the Southern Methodist Mission arrived in Seoul May 23. He expects to bring his family from Shanghai next September.

Rev. W. B. Scranton baptized 36 men, women and children at the Sang Dong chapel on May 24. While in Wonsan, a few weeks before, he baptized 19, the first fruits of the Methodist mission in that place.

M. Colin de Plancy, who was the first French Commissaire, arrived in Seoul last month and again resumes the duties of the office he has already held several years.

A live baby tiger at the Russian Legation. This is not a figure of speech but a statement of fact. The cub was caught in the north and brought as a present to His Majesty who in turn passed it on to the Legation.

Mr. Baird in a note from Tai Ku says, "We find life here among the Koreans somewhat uneventful—at least as far as interesting news is concerned. Mrs. Baird and the baby are with me in our own quarters which are purely Korean everywhere."

The seclusion of the women in Korea is only partly theoretical for if there was a law it seems to have gone into innocuous desuetude. Towards the end of May the ladies at the Ewa School in Chong Dong opened their gates to all who wished to come and "see"—657 came.

There was a fire on one of the Royal Graves on or about the 8th inst. From May 15th to June 15th the *Gazette* announced the appointment of some eighteen "Royal Grave keepers." We do not pretend to be acquainted with the duties of these officers of the Crown, but it would seem that the royal dead should not lack for attention.

"The students of Pai Chai School are looking well in their new caps and uniforms. They seem to be proud of their new dress and all regret that they did not adopt it sooner. They are drilled by the Sergeant of the U. S. Marines who comes over every afternoon and trains them. Long live Pai Chai."—The *Independent*, June, 16th.

The following note we regard as treating the REPOSITORY squarely and publish it in full as a gentle reminder to others who may be so fortunate as to have similar good news to communicate to us: Kun San, June 11, 1896. "With greeting to the REPOSITORY announcing the birth on May 18th of W. M. Junkin, Jr." Our hearty congratulations and long life and usefulness to W. M. Jr.

The Methodist Mission has a book-store at Chong No. A handsome building in Korean style of architecture forty feet long and sixteen feet wide was erected this spring and formally opened on the 8th inst. A full stock of religious books is held, some secular, mostly in Chinese and a few English books which will be increased if there is a demand for them.

Yung Eun Moun—Gate of Welcome and Blessing—outside the West Gate, was torn down in the early spring of 1895, the huge stone-pillars alone remaining. On these remains the King has decided to erect another arch to be known as Tong Nip Moun—Independence Arch. We rejoice at this decision of His Majesty. Let the Arch be erected and may the real independence of this country he placed on as firm a foundation as are the side pillars of the arch.

Last year the foreign residents in Chong Dong met in public meeting and decided to do some street repairing on their own responsibility. Their example was immediately followed by the Japanese residents in Chin Ko Kai. During the fall the Korean government repaired part of the thoroughfare between the south gate and Chong No. The Budget appropriated \$15,000 for street repairs and we are happy to find the money is being used for this purpose. The New West Gate street is widened and graded; the squatters on "Furniture street" have been notified to be ready to move.

"The first year of foreign service of the missionary is usually spent in studying the new language, getting accustomed to new hours for meals and theorizing on questions of mission policy. This latter business is fraught with peril. He is not advanced enough to work off by practical exercise in the field the effect of his mighty cerebration. He is almost certain to break out with a violent eruption against some established rule or practice. It may be a regulation concerning the wearing of the hair, the binding of the feet, temperance, or co-education. His senior fellows look for this outbreak as a mother for measles on her child. They remark to the effect that when he knows more he will know less. But at the time it is a very serious experience to him."—Rev. J. W. Conklin in *The Student Volunteer* for May, 1896.

In the WOMAN'S MISSIONARY FRIEND, Miss L. E. Frey gives us an interesting description of the daily work of the Ewa School under the management of Miss J. O. Paine and herself. The girls breakfast at seven, and begin school at eight. "We teach English, arithmetic, general history, and the native language, but most important of all are the Bible studies." "After dinner you will hear the noon prayer bell ring, and if you step quietly into the hall, you will hear them in their rooms praying. Fifteen minutes alone with Jesus every day does more for our girls than we are able to tell."

"School is out at four o'clock, and the little girls are quite ready to play after their confinement during school hours. The older ones quickly find their sewing, for each girl has the care of the clothes of two or more little ones and it takes much of their time outside of study hours."

The coronation day of the Emperor of Russia was by no means forgotten in this far-away corner of the world. All day long the Russian Legation grounds were gay with the flags of many nations while congratulations poured in from all quarters. In the evening, lanterns, fireworks and a full moon shed light upon "fair women and brave men," at the very time that the ancient city of Moscow witnessed the coronation of another Czar of all the Russias. In the company ten nationalities were represented, the long flowing robes of Korean officials, the brilliant Russian, English, American and

Japanese uniforms, ecclesiastical robes, plain dress suits and the charming toilettes of the ladies, altogether forming a combination delightful to the eye, while animated conversation and sparkling repartee appealed to the ear and the mind. After the fireworks had been witnessed the guests sought the refreshment room where a long table groaned beneath the weight of substantial tokens of hospitality. Of course the great toast of the evening was to Their Imperial Majesties, the Emperor and Empress of Russia which was responded to with enthusiasm. A toast to His Majesty the King of Korea also met with a ready response. Nor were the Host and Hostess forgotten by the "toasters." It was midnight before the assembly broke up, reluctant to leave a roof beneath which they had enjoyed one of the most brilliant social events that this city has ever seen.

In the *May* number of WOMAN'S WORK IN THE FAR EAST, Mrs. W. L. Swallen has an interesting article on "Woman's work in Gensan." Miss L. C. Rothweiler writes on "The Decennial Conference in Korea" Summing up the work of the decade under review she says.

"It does one's heart good to see father, mother and children kneeling together at family worship, asking blessings at their meals and attending divine service together, even tho a paper wall separates the man and wife in the congregation. Christianity is breaking down some customs, among Christians at least, which reforms could not touch, such as women being seen by men, and those of the better class going out on the street in daylight. Only lately two of our women who had formerly gone out only after dark, have begun to come out to the Sunday morning service. Circumstances prevented their coming out at night, and rather than not come at all they lowered themselves in the eyes of unbelievers to the level of common class women.

"When we see women willing to go contrary to these prejudices of ages, when we see ancestral tablets and objects of superstition destroyed, the family altar erected instead, parents teaching their children to pray to God instead of worshipping their ancestors; when we see ridicule and abuse quietly borne for Christ's sake—and this we have seen and do see—we feel that these ten years of labor have been most abundantly rewarded. We feel that a sure foundation has been laid for the Church of Christ in Korea."

Miss Ellen Strong tells of the sufferings of some of those "who tried to help the king." On the whole our ladies are well represented in this number.

BIRTHS.

In Seoul, May 27th, the wife of Rev. Engene Bell, of a son.

In Kun San, May 28th, the wife of Rev. W. M. Junkin, of a son.

ARRIVAL.

At Seoul, May 23rd, Miss Katherine Wambold of Los Angeles, Cal. to join the Northern Presbyterian Mission.

THE KOREAN REPOSITORY.

JULY, 1896.

THE ATTACK ON THE TOP KNOT.

WHILE there were many things which brought about the overthrow of the so-called Kim Hong Chip cabinet, and the collapse of the influence behind and upholding it—so sudden and utter that it would have been ludicrous if it had not been accompanied by the tragic deaths of Kim Hong Chip and others—one of these factors certainly was the attack on the Top-knot: the attempt on the part of the cabinet to force the Korean to change in a day his time honored and venerated style of dressing his hair, and to make him by law cut off and discard the Top-knot which he and his ancestors had worn for centuries.

Much, I may say all, that I propose to write is known to the readers of the REPOSITORY living in Korea and will be to them an old story, but as this magazine has many readers who have but little knowledge of this country and its customs I will venture to tell briefly what this Top knot is, what the cabinet proposed to do with it, and how they ignominiously failed.

The Top-knot of the Korean is essentially different from that of the Japanese or the queue of the Chinaman and represents to him I think far more than these do to the others. The Japanese Top-knot or queue is, or more properly speaking *was*, as it has been almost entirely discarded in Japan, peculiar and unique in its way. The forehead was shaved a little, the temples and the head on each side for some distance behind the temples were also shaved, and the hair was then brought up and twisted into a queue. The queue was wrapped with strings commencing at or a little behind the crown and being four or five inches long was laid flat along the middle of the head, the end reaching the forehead and pointing out in front horizontally. All

that I have seen were small in diameter and they always reminded me of a little twist of unmanufactured Kentucky tobacco. The queue was so rarely seen in Japan, when I was there, that I paid but little attention to it and therefore do not pretend to speak with authority on the subject, but from the fact that it was so soon and so universally discarded, I do not think it was highly regarded or had much hold on the people or was intimately associated with any traditional or religious custom or observance. So far as I know the Japanese Government was far too wise to attempt to forcibly compel its subjects generally to give up their queue or to interfere with their dress or the management of their hair; this folly was reserved for Korea. As the Japanese soldiers and policemen were put in Foreign costume the queue had of course to be discarded by them. Soon afterwards the head ministers and other high officials put away the queue and other officials soon followed. The Japanese people, alert and quick to adopt any sensible innovation, soon saw the disadvantages of their queue and thus, by example and reason and not by any positive enactment, the change was brought about and the queue has fallen into a state of "innocuous desuetude" very much as the old continental queue did in America.

The Chinese queue "or pigtail" is so well known that any description of it would be superfluous. It was imposed on the Chinese by their Manchu conquerors less than three hundred years ago. Under the previous Ming Dynasty the people, I am told wore a Top-knot similar to that of the Korean of today.

Several years ago, in discussing the "pig-tail," with a very intelligent Chinese official who had been educated in the United States, he said to me. "The Chinese queue is a sign of subjugation on the one hand or of loyalty to the Government on the other, just as you choose to look at it."

I think he was right and that there is but little more in it than this, namely loyalty to the present Manchu Dynasty.

There is certainly nothing of manhood or of marriage and, as I think no religious ideas connected with the Chinese queue as there is with the Korean Top-knot. Unlike the Korean, the Chinese boy is given a queue as soon as his hair grows long enough. We, in Asia, frequently see little Chinese tots not more than a year old proudly sporting a pig-tail. The Chinese cling most tenaciously to their pig-tail. I have lived in the United States where there were many thousands of Chinese and can recall but two instances in which a Chinaman had cut off his queue and in Asia I have never seen a Chinaman without one.

As the queue probably represents to a Chinaman nothing more than loyalty to his Government, I think he would discard

it without much objection if ordered to do so in the name of his Emperor. At least this was the view of an intelligent Chinaman, whom I recently questioned on the subject.

The hair of a Korean boy or man up to the time he assumes his Top-knot is allowed to grow long, carefully parted in the middle of the head and, being drawn around behind, is secured in a single long pleat hanging down the back; in fact his style of arranging his hair is exactly like that of many little girls in the States and the little boys here are often mistaken for girls by strangers.

The Top-knot is constructed as follows: a circular spot on the crown of the head, some three inches in diameter, is shaved and then the hair is brought up from all around the head over this spot and there arranged with strings into a compact twist from two and a half to three inches long and something more than an inch in diameter. It stands proudly perpendicular from the center of the top of the head. It is often ornamented with an amber, jade, or other bead. Of course many of the short hairs would straggle and fall down; to provide against this, a head-net or as the Koreans call it *mang-kun* is used. This net is about twenty inches long and three wide made sometimes of human, but oftener of horse hair; the interstices are small and along one side a narrow and strong ribbon is woven. The net is bound around the head enclosing the hair, the ribbon, being at the bottom and passing across the forehead and behind the ears, is tied at the back of the head and thus holds the net firmly in place. This ribbon is drawn very tightly, and has always seemed to me to be an excellent device to stop circulation of blood and insure a headache and keep out ideas generally. If a Korean is so fortunate as to have a rank or literary degree, two small buttons, indicating his rank, are fastened to this ribbon, one behind each ear; he greatly prizes these buttons and values highly the honor and respect they confer upon and secure to him. In many cases an "ornament" of amber, tortoise-shell or horn, oval or crescent shaped, and about an inch and a half across is fastened to the head-net in front of the head and regarded as quite ornamental and becoming.

In addition to the *mang-kun*, a curious cap — a stiff horse-hair net — is often worn. This is somewhat in the shape of a truncated cone and is large enough to come down over the *mang-kun* and ornament, and high enough to go over and not interfere with the Top-knot. The *mang-kun* being simply a band does not reach up to or cover the Top-knot and is open at the top but the cap covers the Top-knot and is closed at the top.

Formerly these caps were only permitted to those who had taken literary or military degrees but recently the rule has been relaxed and any one who can afford to buy a cap seems to be privileged to wear it. These caps in times past were, and even now are, highly valued.

Over all comes the hat, a unique article in its way. It is sometimes made of horse hair, but much oftener of a combination of fine bamboo splints and hemp or flax cloth. Sometimes silk is substituted for the hemp cloth; a horse hair or silk hat is quite expensive and is only used by the higher classes. For all kinds of hats, skilled labor is necessary, and the hatter as well as the *mang-kun* and cap maker may be classed as among the most skillful of Korean artisans.

These hats are not thickly woven and the beloved Top-knot can easily be seen within them. In fact they are gauzy and very light affairs, weighing only about one and a half ounces. The Korean can literally look and, to use a slang phase, "talk through his hat." The brim is circular and flat, from fourteen to fifteen inches in diameter, the crown quite small in diameter — from four to five inches — about five inches high and flat on the top, and always reminds me of an inverted quart cup; the outer edge of the brim and the lower part of the crown where it rests upon the head is strengthened by five bamboo hoops. From a utilitarian point of view, this hat is about the poorest piece of head-gear I have ever encountered — worse even than our stove-pipe hat; it is so flimsy that it affords but little protection against the sun in summer and still less against the cold of winter: if it gets wet it is ruined, and, being easily broken or crushed, must be most tenderly treated. Being so light and the crown being too small to come down over the head, it would of course fall off if not fastened on, and therefore it is tied by ribbons or strings of beads attached on each side to the crown and brought down and tied under the chin. These strings are often of large and fine amber beads and, with very high officials, quite long and often tied in a loop at the side of the face with long ends hanging, presenting a very imposing and supposedly ornamental appearance.

The Korean wears his hat almost continually and only takes it off when with his most intimate friends and then not in the presence of a superior — the keeping of the hat on the head being considered as a mark of respect. The officials invariably wear their hats in the presence of His Majesty, the King, and a Korean when entering a house to make a call, leaves his shoes at the door but keeps his hat on.

From the above imperfect and I fear rather common-place

description, the reader may infer, (for such is the fact) that ideally, as well as locally the Top-knot occupies the most central and highest position, and that all the rest, the *wang-kun* cap, ornaments, beads, and hat, are subordinated to it.

As I have said, the Top-knot represents much to the Korean. In the first place it has the sanctity and commands the veneration of great antiquity. Some of the foreign books about Korea, written as a rule by persons who have never been within a thousand miles of the country, assert that it was adopted from China during the Chinese Ming Dynasty about five hundred years ago and some Koreans say that it, in its present form, has not been in fashion more than five or six centuries, but on the other hand many tell me that they have authentic records that the Top-knot has been worn for at least two thousand years with the exception of a short interval, a little over five hundred years ago, when a king of the last Dynasty, whose Queen was Chinese or Mongolian, in order to please her and his father-in law, tried to do away with it and to substitute the Chinese pig-tail, but that this attempted innovation caused great dissatisfaction and rebellion among the people, and in about a year the Top-knot got on top again and peace and quiet was restored. I do not presume to be an authority on Korean history but probably these conflicting statements may be reconciled by the assumption that in two or three thousand years some changes in the form of the Top-knot may have gradually taken place and possibly a more radical change was made, when it was restored after this pig-tail rebellion. At any rate the Top-knot in its present form has been universally and uniformly used for at least five centuries and this is sufficient for the point I am endeavoring to make.

The Korean like most Asiatics, is very conservative, and clings most fondly to the customs, and the fact that the Top-knot has been handed down through so many generations invests it with a sanctity difficult, perhaps impossible, for us Westerners to understand or appreciate.

In the second place the Top-knot represents manhood—marks the year, and indeed the day and hour, when the Korean passes over the sharply drawn line between a boy and a man. Until he assumes the Top-knot, no matter what his age may be, he is regarded as a boy, and treated with but little respect; on the other hand, as soon as he gets the Top-knot he is theoretically and legally a man, invested with all the dignity and privileges of manhood although in fact he may be a mere child only eight or nine years old. By the old customs he could take no literary or

military degree and hold no official position until he had attained the Top-knot.

Again the Top-knot is intimately associated with the very name the Korean bears. The boy is known by his family or sir-name, and his father and mother also give him some pet name to be used only during his childhood; this is frequently some term of endearment, as "bright eyes" or "rosy cheeks;" sometimes even more fanciful, as "golden lion" "silver stream," "gold mountain" &c.&c. but always diminutive in character. But when he puts on the Top-knot he puts away forever his boy name and adds to the sir-name two others—a generation and a given name. By these three names he is ever afterwards known and designated. The two he takes with the Top-knot are written on his family tablets.

In the fourth place, according to Korean custom, a Korean never marries until he has a Top-knot; as we have seen, he is not a man until he gets one, but before that time he is only a boy. A boy can not marry. In some instances, among the lower classes, a man may manage to save and scrape together enough money to stand the expense of taking a Top knot and maintaining a hat, *mang-kun*, man's clothes &c. &c., which expense is to him not inconsiderable, but may not be able to support a family; in such case, in order to escape the thraldom of boyhood and to get some of the privileges of a man he will put up his hair, but not "take unto himself a wife." Even then he is given a title somewhat opprobrious, which may be liberally translated as "half a man."

But among the middle and richer and higher ranks, indeed in all classes except the poorest, the Top-knot is assumed almost universally, I should say in ninety-nine cases out of a hundred, for the purpose and at the time of marriage, and thus the greatest, most important and holiest event and relation of life is intimately connected and bound up in it.

In the fifth place the Top-knot is connected with religious observances, if indeed what is usually by us denominated ancestral worship be, religious in its character. I think this term, ancestral worship, misleading, and that all in which a Korean indulges, could better be described as veneration, but I have not the space nor the inclination to discuss this matter here. The observances, whatever they may be, are solemn and most ceremonious and mean much to him. A marked change in these is made when and as soon as he takes his Top-knot. The difference between the way and the character of the ceremonies performed by a boy and a "Top-knoted" man are great and sharply drawn.

The ceremonies performed at the investiture of the Top-knot show clearly and unmistakably the esteem, may I say veneration, in which it is held, and by reason of which it claims here a brief description. When it is decided (this is generally done by the father or family) that a boy shall take a Top-knot, the clothes for a man, including the hat, *mang-kun* &c. as fine and numerous as the family purse will afford, are provided; the astrologers or almanac makers (in this case astrologers) are consulted, who select a propitious day and hour and also designate the point of the compass which the neophyte shall face during the ceremony. Among the poorer classes who cannot afford to pay the rather exorbitant fees of the regular astrologers, the blind men whom we see visiting the houses of the sick, selling charms and exorcising the evil spirits which afflict them and selecting good places for the burial of the dead, are consulted on these all-important points. When the auspicious hour arrives all the family are assembled to witness and assist in the investiture. The father or head of the family if he has been lucky and prosperous and had a *number of sons* born to him, is master of ceremonies; if he lacks these essentials some old friend who possesses them is called in. The candidate for manhood, dressed in the best of his new clothes, is seated in the middle of the room, care being taken that he faces the point of compass named by the astrologer—otherwise he might be unlucky in after life—and the father or other person selected proceeds with due deliberation and solemnity to unwind the boy's pleat and put up and arrange the Top-knot and tie on the *mang-kun* and ornaments. The hat is also tied on and the former boy arises a full fledged man—the transformation being as complete and great as that of a grub into a butterfly. He then kow-tows to each of his adult relations who are present, in regular order. A Korean describing his investiture told me he kow-towed first to his grandfather then to his mother, and then to his uncles and their wives. This kow-tow is performed by kneeling and putting the crossed hands palms down-ward, on the floor and resting the forehead a moment on them. The newly made man next offers sacrifices to tablets or spirits of his deceased ancestors by placing before the tablets a few bowls of food and fruit and bowing and announcing that he has got his Top-knot and thus attained man's estate; lighted candles in high brass candlesticks are placed on each side of the bowls. If, as is usual in most cases, he has been betrothed, a messenger is sent to carry the news of the advent of the Top-knot to his prospective father-in-law, who comes at once and gets a kow-tow. He then calls on the older male friends of his father's family and for the first time in his life is

received upon terms of equality. At night a grand feast is given, at which all the friends, having Top-knots of course, are invited. Shortly afterwards, sometimes the next day, he is married. He gets his name at the time of the investiture or a day or two afterwards—rarely if ever before.

Such was the top-knot with all its sacred associations and attributes upon which the Kim Hong Chip cabinet laid its heavy hand and endeavored by law and decree, in a day, to banish forever from the land.

There were many reasons other than those suggested by the above which made this futile and useless attempt distasteful to the people; among these was the fact that the priests and monks have no Top-knots, but wear their hair closely cropped; they are held in but little, indeed no, esteem, get much of their living by a sort of begging from door to door, exchanging written prayers or charms against bad luck for rice and other small donations, and are regarded generally as a nuisance to be tolerated but not respected. Until within the last two years they were not permitted to come inside the walls of Seoul and were, I am told, excluded also from all the other walled cities. The Koreans saw that when forced to do away with the Top-knot and cut their hair they looked like those despised monks and priests and were in a measure reduced to their level, and resented the fact accordingly. Those who cut their hair were often insulted by being called monks. In one case, I have heard of, a newly appointed Magistrate who had cut his Top knot, was met on arrival at his district by a great concourse of the people and informed that they had theretofore been ruled over by a Korean man and would not tolerate a monk magistrate. He discretely retired and luckily succeeded in bringing back to Seoul his diminished head upon his shoulders; other magistrates were not so fortunate.

Again there exists much hostility among the Korean people against the Japanese, whether rightfully or wrongfully I will not attempt to discuss here, but such is the fact; and the people thought that the enforced cutting of the hair was an attempt to compel them to adopt Japanese customs and make them look like Japanese. This ill-will is shown by the fact that wherever there were Top-knot riots, much enmity was manifested towards the Japanese, resulting unfortunately often in murder. Some of this hostility is traditional, dating back to the terrible devastation of the country and the frightfully sufferings of the people during the Japanese invasion three centuries ago. This was modified by the admirable discipline and good conduct of the Japanese soldiers in Korea during the recent Japan-China war;

too much praise cannot be bestowed on these soldiers and those who commanded them, in this respect, but unfortunately much of this was neutralized, and the hereditary hostility revived and intensified by the actions of other Japanese and especially by the foul murder of Her Majesty the Queen, on Oct 8th last, by Japanese assassins, backed by Japanese soldiers and policemen and under the orders and at the instigation of His Excellency General Miura, the Minister accredited by Japan to the Korean Court.

While, as is clearly stated in the Hiroshima judgement, (which, as it was rendered by a Japanese judge sitting in a Japanese court, must be taken as, at least, not prejudiced against Japanese) the murderous plot to assassinate the Queen—carried out in all its horrible details—was hatched in the Japanese Legation by Miura and his Japanese co-conspiritors, some of the members of the Kim Hong Chip cabinet were supposed to have been privy to and some of the others in sympathy with it.

The Queen was considered the mother of all the people and her murder, greatly exciting and exasperating the masses, made the cabinet most odious, which odium was by no means lessened by the general opinion that such cabinet was entirely under the control of and dominated by Japanese influence and dictation. From the time the Japanese first undertook to introduce reforms, the Korean Cabinet evinced a curious and, what always seemed to me, most unstatesmanlike and petty disposition to enact sumptuary laws, interfering with the habits and customs of the people—among these (I have only space to mention a few) were laws regulating the width and cut of the sleeves of the coats of the men, the length of the pipe-stems, the size of brims of the hats, the color of the outer sleeveless coat usually worn by Koreans when not in working clothes, the number of servants which could attend the sedan chairs &c. &c. I must in justice say that the Japanese officials have always, to me, deprecated such laws and disclaimed any responsibility for them.

These and many other petty ordinances, put in force, were often carried out with unnecessary harshness, always tending to irritate the people. At last to crown all came the "attack on the Top-knot." This was the "last straw that broke the camel's back"—or when the relative strength and weight of the elements of the matter are considered it would be perhaps nearer the truth to say, it was the last camel that broke the straw's back.

The law, although nominally applying only to the official classes and soldiers and police, was in Seoul and Chemulpo enforced against all and it was evidently, indeed avowedly, the intention to make it apply universally and to take off every Top-knot in Korea, but it could not be enforced in the country.

The Governors, Magistrates and other officials were placed in a perplexing, serious and somewhat ludicrous dilemma. If they did not discard the Top-knot they were dismissed by the cabinet and lost their lucrative offices. If they did discard it, they were driven from their posts by the people and in several cases lost their heads.

There were already bands of insurgents, usually of the lawless class, in some of the districts. Their ranks were, on the promulgation of the Top-knot decree, greatly increased. In many other places new rebellions broke out, composed not only of the turbulent classes but of conservative and law-abiding men: in some instances all the people of every rank joined in the revolts. Magistrates were killed and the official houses sacked and looted and serious disturbances, beyond the power of the soldiers to quell, sprung up all over the country. At last the end came. His Majesty had, since the attack on the Palace in October when the Queen was murdered, been, by the cabinet and the powers behind and sustaining it, deprived of all power and virtually, if not actually, a prisoner. I will not dwell on the remarkable combination of circumstances which rendered this possible.

Moved by the troubles in the country and other considerations not less weighty and important, His Majesty, on February 11th, took the decisive step of leaving the Palace and going to the Russian Legation. There he was free to act and to resume his hereditary and lawful rights and prerogatives. He at once issued several Royal edicts, among them one saying that the matters of dress and way of wearing the hair were trivial and that in these respects the people could do as they pleased. All the soldiers, police and people rallied loyally in support of His Majesty and the Kim Hong Chip cabinet collapsed utterly and instantly. The attack upon the Top-knot had not only been repulsed but its assailants annihilated.

As in the country the Top-knot was never abolished, it cannot be said that it has been restored. It simply remains, but in Seoul, where all of them were cut off, the most casual observer will see that all classes are resuming it as fast as their growing hair will permit. The *mang-kun* is almost universally used, incipient Top-knots, which in time will blossom into full grown ones, are seen on every side.—Some of the more sensible and advanced Koreans, realizing that the foreign fashion of dressing the hair is much more convenient and comfortable, will adhere to it and I trust that in time the Top-knot will disappear—but the recent attack upon it has clearly demonstrated that it is too firmly seated and fixed to be removed by force and can only be done away with when the people by example, experience and reason realize its disadvantages and absurdities.

X. Y. Z.

A FORTUNE-TELLER'S FATE.

DURING the reign of Yun San Cho (200 years ago) there lived a blind man, in Seoul, who was a famous fortune-teller. A poor bachelor, thirty-five years of age, came to him and asked him if he had not better go and kill himself as he was very poor and miserable. Hong looked at him, or rather turned his face toward him, for his eyes were sightless, and told him of his past, he then called a strong servant and commanded him to take the boy (all unmarried men are boys, however old) outside the South Gate and leave him there. The servant did so, climbing over the wall on his return, as the gates were closed for the night.

The wretched boy, thinking the old fortune-teller had taken him at his word and sent him out there to die, crept up near the wall in the darkness, and was going to sleep under the body of a small-pox corpse suspended in straw bags from the wall. Bye and bye he was attracted by a noise from inside the wrappings of the corpse. Getting up he opened the mats and out stepped a girl of sixteen years of age. The poor bachelor thought he had seen a ghost but the girl quieted him saying; "I must have been thought dead, and as I have a younger brother who has not had small-pox, I could not be buried till he has had the disease, lest he die, therefore they have placed me here. My father is a great Yang Ban, and I was an especial favorite with him. I wish you would go and tell him I am not dead so that he may send for me."

The bachelor did so, arriving at His Excellency's house at midnight. The great man thought him a fool or worse, but the girl's mother believed him and sent servants with a chair to go with the man. They found all as was reported and brought the girl to her parents. The father's gratitude now knew no bounds and, considering the poor homeless, wifeless man, his

daughter's savior, he let him marry her and they became a devoted, happy pair.

The king, hearing of this wonderful occurrence, called in the blind man and began questioning him. The old man claimed that he could read the past, present and future truly. So the king, seeing a rat run into the room, stopped its hole and asked the blind man how many rats there were in the room. "Three" responded the old man, whereupon the king struck the rat, killing it instantly, and told the old man that he had lied, that there was but one rat, and he ordered him taken to the other side of the river and be executed.

The executioners carried the old man away, but about the time he was to be killed, the father of the girl, hearing of the case, hurried to the king and urged him to be lenient. "There may have been other rats in the room unseen," he said. "Possibly the rat may have had young," and impressed by the idea, he had the animal cut open and there, sure enough, she contained two baby rats unborn.

The king was grief-stricken and ordered a man to ride rapidly with his seal and stay the execution. When the rider reached the ferry he called as loudly as he could, but the executioners, thinking they had tarried too long and were to be reprimanded for it, cut off the poor fortune-teller's head at once. The officer, on arriving and finding it too late, exclaimed *Ah Cha!* an ejaculation meaning just too late. Hence the mountain pass near by is still called Ah Cha Pass.

THE REWARD OF HONESTY.

During Yung Chong Tah Wang's reign (160 years ago) there came a year remarkable for the wonderfully abundant crops. Rice fell to 600 cash per bag, and on the night of the 15th day of the 1st moon, the king called all his officers together and gave them a banquet in thanksgiving for the bountiful harvests of the year. While banqueting, the king called up the Tah Sung Lee or chief of the Palace Secretaries - Chong Won, and asked him, if, now that the country had rice and other crops in abundance, there were any poor people about, suffering for the lack of food. He was informed that there were many people right here in the city who were suffering with hunger. The king, hearing this, had a box brought in; into this box he placed three large flat pieces of silver. After which he had the box filled up with rice and honey, *Yak Sik*, the lid closed, locked, and the key placed in the lock. One of the brown-coated guards *Moo Yay Chung*, was then instructed to take this

box and leave it at the house of the poorest man he could find in Seoul.

In a hamlet nestling at the base of the South mountains, he found a miserable little hut of three rooms with no enclosing wall. A few straw mats were hung about one side of the house as a partial protection. It was a wretched place for people to live. While looking at the house he saw a woman come out. She was dressed almost in rags. She began raking up the hill-side, using her fingers in the absence of a rake. When she had gathered together a small pile she placed them in her apron but when she arose they all fell through a large hole in the garment, therefore she collected as many as she could hold in her arms and carried them to the house where she made a fire under an earthen pot and began heating water. This done she went inside and the guard heard her say to her husband. "I have made some hot water; now drink it and keep from starving!"

"Where did you get wood for the fire" he asked "you must not break the trees on the mountain's side; it is forbidden."

"I know it but I gathered leaves enough to make the pot boil," she said.

This was enough for the guard; he hastily placed the box in the yard near the door and departed, quite sure that there was no poorer or more deserving family in Seoul, and the king moreover was pleased with his report. When the woman came out for the hot water she saw the box and was greatly surprised.

"See, here is a box, someone has left at our door" she called to her husband.

"Some thief has stolen it, and fearing detection, he has placed it here," said he as he came and looked at the box. "Don't touch it or we may have trouble, we will wait for the owner."

"But" said the wife "some other thief may come along and take it. We must at least take it inside if we wish to keep it safely till the master comes."

The box was simply a good load for one coolie, but so wasted were they that they were barely able to move it into one of their rooms where they surveyed it carefully. Finding the key in the lock they finally decided to take one look at the inside to make sure that every thing was all right. The sight of so much delicious food was indeed a sore temptation, but they hesitated. The man at length reasoned that the food might spoil if the owner did not come soon and as the mere eating of food was never a crime, they might eat some of this and save the box for its owner.

They ate the rice; it lasted them four days and renewed

their strength. When they came to the silver the wife wished to use it for buying clothes, food and a comfortable house, but the husband refused to use it. They therefore locked it up in the box and carefully hid the key.

Eight years later on some festival day—the 15th of the 1st moon, the king was again celebrating a propitious year with a banquet, when, remembering the former occasion he called up the guard and asked him if he recalled the incident of the box. Tah Sung Che, who sat behind the king then spoke up and said that an occurrence just like that His Majesty was describing happened to him, in his house, eight years before that very day. The king asked the shape of the box, what the contents were and, learning that the box and silver were still waiting the coming of the rightful owner, he sent for it and, sure enough, it was the same box, the identical pieces of silver, while a few grains of the dried rice still adhered to the inside of the box. The official explained how, in the new strength given him by that food, he had prepared for and passed his examination and finally reached his present important post.

His Majesty was delighted to find such an honest, worthy man, and was especially pleased to think that his act had saved the man's life and brought him forth to a useful official career.

Some time after this a cousin of the Tah Sung Che became a rebel, he was arrested together with all his relations, the king's favorite included. The latter should have been strangled for the treason of the cousin, as is the custom, but the king believing that he knew nothing of the base actions of his relative, pardoned him, promoted him to be a *cham pan*, and gave him a rich present.

"THE PEN IS MIGHTIER THAN THE SWORD."

During the reign of Mun Chong Tah Wang, the Ming Emperor in China seemed anxious to have a quarrel with Korea. He was tired of hearing of the proficiency of Korean scholars in the Han Mun character common to both countries, as well as in the writing of poetry. So he sent a letter to Korea asking that a writer of characters and a composer of poetry—the best the country could produce—be at once sent to him. The request was complied with. A *champan*, Ye Chung Gee, a famous poet, and a writer named Ye Ha Sung, were sent. On arriving at the Chinese court these men were placed in a cold room without fire, they were not allowed to have a light at night and their food was of the poorest. One night the Emperor sent word that they must prepare one hundred stanzas of poetry before day-light on penal-

to of death. They could obtain no light, and guards, placed all about them, prevented their communicating with anyone who might aid them. They were very sad. The subject had been given them and Ye Chung Gee, though cold, sleepy and half starved, declared he could dictate the verses if they only had a light by which Ye Ha Sung could write them down. The latter said he would attend to the writing, however, if his companion could do his part. So, spreading out a sheet of paper and preparing his ink and brushes he held his eyes tight shut for a time while the poet dictated, and then suddenly opening them he was able to see clearly enough to execute his part of the work. This was repeated again and again till the poem was complete, when they sent it in to the Emperor.

The Emperor was greatly surprised, learning from the guards that no light had been admitted to the room, and he said, "Korea, though small, certainly has skillful people, I will let them alone and make friends of them."

The Emperor sent the two scholars home with a letter recommending them in highest terms to their ruler, who was greatly impressed with the story they had to tell. He saw that in all probability the skill of these his subjects had saved him a devastating visitation and offered to grant any request they might make.

The two men consulted and united in one request which was that the king and his successors after him should each, without fail, give to their families, month by month, a bag of rice. This was granted and has been faithfully carried out, it is said, so that to this day the descendants of the two Yes get their regular monthly allowance of rice from the grateful government.

THE ORIGIN OF THE PUMICE STONE.

In former times it was believed that a son born on the 5th of the 5th moon must be at once killed, otherwise he would overthrow the dynasty, if of royal birth, or ruin his father if of ordinary parentage.

The father of the last king of the Silla dynasty had a son born on that unfortunate date, and fearing lest his dynasty might be overthrown by him, he tossed the new-born babe out into an adjoining inclosure, where, instead of being devoured by the dogs, it was taken up alive by a slave of the king. This slave carefully tended the child and he grew up to be a strong, self willed young man. When seventeen years of age this prince left his lowly protector and went into the north-west country where he devoted himself to fighting and warlike pur-

suits generally. When fully grown he led a band of his rough followers to the capital at Chun Chun and defeated the king his father whom he caused to be put to death. The son was enthroned and ruled vigorously but very harshly. He oppressed the people without mercy so that they diligently plotted his overthrow.

The Prime Minister and all the officials begged the king, for his own good as well as the best interests of the country, to reform and relieve the condition of the people, otherwise they might revolt and terminate the dynasty.

"My dynasty is permanent," said the king haughtily. "Worms, like the people, may eat the heart of the oak and destroy it but my reign is like that of the solid rock. The people can no more harm my dynasty than worms can eat solid rock. When the rocks are worm-eaten then I will think of changing my conduct."

That night the Prime Minister heard a rumbling, ginding sound in the mountain and going nearer he saw countless worms grinding their way into the stones. He returned and reported what he had seen to the King who went with him in the morning light to see for himself; when lo! the rocks were all porous and worm-eaten, while their surfaces were as tho marked with the pits and seams of small-pox.

Yet the king refused to heed the admonition of his officers and said that he would not do so till the horses wore horns. That night a mare gave birth to a colt with horns.

This did alarm the king and fearing that some rebel might come and kill him he fled, leaving no one to inherit his throne.

He journeyed to the north-east, taking the short cut over the mountains to Won San, but as he crossed the mountain and saw all the stones worm-eaten he became so afraid that he committed suicide at the Sam Pang Pass (three valley pass) where he was buried by the people, who erected a little temple by the roadside in front of his grave, as may be seen by all travellers.

So ended the Silla dynasty, destroyed by a son born on the fifth day of the fifth moon and reared in secret by a low slave. Had he been properly cared for and educated he might have been a better man. Therefore the horrible custom of killing these infants is abolished.

TAH CHO AND THE RAT.

When Tah Cho was a boy he was educated at the Sah Kwang Sa monastery, near Won San, in the An Pyen district of Ham Kyeng Do. He was a most studious boy. Every

morning before tasting food he would write 1000 characters and read his lesson a thousand times.

One morning the old priest who attended him brought in his breakfast and sat it on a little table on the floor before him as he sat on his mat. Not having completed his lessons he did not at once partake of the food for so studious was he that not even thunder could disturb him till he had finished his morning task. While thus engaged a large rat entered the room and jumping upon the table ate all the rice. The boy persevered with his books and went without his breakfast. This happened the next morning and the next. The following day, however, the boy arose early, completed his task before his attendant entered and on the appearance of the rat, the apparently absorbed student suddenly rose and gave chase to it. He chased the rat over the mountain back of the monastery where he saw it run into a rock shaped like a water jar. The strong boy lifted the rock and saw beneath it the characters 開金者朝鮮太祖 and beyond them the following 黃金萬兩. The first seven state that the one who opens this cavern will be the founder of the Chosen dynasty, while the second mean ten thousand yangs of yellow gold.

Tah Cho was very much impressed, and carefully replacing the stone, he went back to his lessons with new thoughts. The prophecy was fulfilled, the boy who opened the cavern became the king of Korea and founder of the Tah Cho Sen dynasty.

After the student of the monastery had been king for some time, the priest who had attended him decided he would go and ask the monarch for aid for the temple, which was sadly in need of money and repairs. Taking three other priests with him he went to Seoul, where he was allowed to enter, as priests were not yet excluded from the city. He sent his petition in to His Majesty, who, remembering his old teacher and attendant sent for him to come before him when he asked all about the temple and the plans and wishes of the priest.

On departing, the king gave the old man a piece of paper on which were written the above four characters, "Ten thousand yang of yellow gold," and told him to go to a cave in the mountain back of the monastery and remove a large stone that he would find there shaped like a water jar.

The priest was disappointed. He had no faith in caverns and water jars and only carelessly preserved the paper which he showed to his brother priests at the temple as a sure evidence that the king was mad and that his dynasty would be

of short duration. A very old priest was not so sceptical and weak-hearted. He suggested that before passing judgment on so great a king, they had better go and see the place he mentioned. They did so; the peculiar jar shaped stone was there, and turning it over there were the prophetic characters which had filled their former student's mind with his lofty ambitions. Further on they saw the other characters, and digging below they found the gold. With the treasure thus obtained, they rebuilt the monastery, and purchased ample fields about it. They built a little temple over the cavern to hold a tablet bearing the prophetic characters, while over the place where Tah Cho had studied they erected a beautiful house for the king in case he should ever grace the scene of his early studies with a royal visit.

H. N. ALLEN.

EDUCATION IN THE CAPITAL OF KOREA.

I.

THE scope of this article will deal with a variety of educational institutions that flourish within the sweep of the mediaeval walls of Seoul, which fall like widely draped festoons from the peaks of the North and South Mountains. Imagine yourself, please, in a factory where a planing machine and three or four circular saws are tearing the air into shreds with their din. You can then form some conception of the noise of a native Korean school room when the pupils are conning their lessons. Let us take a look into such a school. Perhaps a dozen bright-faced lads are sitting cross-legged upon the floor, their Chinese books laid before them. The upper parts of their bodies are swaying violently, each with his own time and motion, some from side to side, others forward and back, and all of them vociferating, in every musical pitch, the lesson assigned for the day. In contrast with all this movement and din is the quiet form of the school-master, sitting at the end of the room where the flue-heated floor is the warmest, on his head a crown-shaped, horse-hair hat, his nose surmounted by a pair of scholarly goggles, with a book before him, and in his hand a rod; and now and again his stentorian tones mingle with the shrilling trebles as he hurls in a word or two of correction. This is the ordinary Korean school.

From early dawn till the sun goes down these lads drone away, now studying aloud, now writing the characters, now reciting to the master the contents of the Chinese classics, filled with the lore of the ancient sages and a pseudo-history, but scarcely an idea to lead them to understand the world in which they live in the year 1896.

And one who knows the Korean people, even in the most superficial manner, must be aware that there is something radically lacking in the time-honored system of education of the country.

I would by no means condemn it as an utter failure. Let

no one beguile himself into thinking that the educated Koreans are a dull class of people. The study of the Chinese classics has much the same educational value for the Korean that a classical course in Latin and Greek has for a student in the Occident. The effort to master the difficult language is in itself a mental discipline. The writings of Confucius and Mencius, as a system of mere ethics, together with much that is defective and a disproportioned stress laid upon the virtue of filial piety, contain also much that is undoubtedly beautiful and true. Then again, to such an extent have the Chinese words and phrases embedded themselves in the native speech, that no Korean can obtain mastery of his own language without a preliminary study of the Chinese. But when all has been said, the popular education of Korea leaves very much to be desired. The best way to judge of a system is to examine the finished product of that system. Let us consider then the average educated Korean. He has a certain mental brightness and polish. His memory is noticeably well trained. He seems indeed to be much like a mill fairly well fitted to grind, but with no worthy content upon which to grind. He has, in a measure, the intellectual power of a man, with the actual knowledge of a child. And the discouraging feature of his case is that he has, in many instances, become so self-conceited that Socrates himself could not convince him of his ignorance. He is color-blind to every thing modern. His eyes are set on the past, especially the Chinese past. He is a slave to the traditions and customs transmitted from antiquity. His thinking has no breadth nor originality. But the fault is moral as well. Among people of his own station in life he displays a ceremonious politeness, that is certainly charming. But do not for a moment be deceived. There is very little heart in it. What Korean unreservedly trusts another Korean? And for the man below him in social rank he has all the contempt of a Brahmin. Again, he has a false pride which leads him to starve rather than do a stroke of honest, manual labor. The ruling principle of his life is apt to be a selfish individualism, which leaves in his heart but little room for a disinterested public spirit, or a true love of his neighbor. Two things the naturally bright and in many respects interesting people of Korea especially need, and which their present system of education certainly fails to give them, are a broader intellectual view and a deepened moral sense. Their present system of intellectual and moral training then, needs evidently much to supplement it. The Chino-Japanese war, in a number of respects, deep-soil plowed the life and institutions of Korea. One of the institutions which early disappeared was the "Koaga" or royal examination, held periodically

through the spring and fall, when the streets used to be filled with country scholars all aspirants for literary degrees. These literary titles were in the ante-bellum days greatly prized, largely no doubt because the rank thus obtained was believed to furnish a stepping-stone towards the acquisition of government office, the *summum bonum* of the Korean scholar. But with the passing of the Koaga and a change in the methods of government appointments, it may be questioned whether much of the incentive to the acquisition of an education of the time honored variety has not passed away. It may be further queried, if this be true, that the interest in education is waning throughout the country, what other educational forces are there at work, whose influence can be counted upon to stimulate in some measure this flagging interest in all education; and can they be said to give promise of supplying the lacking elements mentioned above, a broadened mental outlook or a deepened moral sense. The answer is that there are three classes of schools whose influence radiates from the Capital, Government vernacular schools, Government schools for the study of foreign languages, and missionary institutions of learning, all of which aim to import nineteenth century knowledge and in varying degrees, seek the moral culture of their students. Referring now to the first class of government schools mentioned, the writer's information was largely derived a few month's since from Mr. T. H. Yun, the then Acting-Minister of Education, at present a member of the embassy sent to represent Korea at the coronation of the "Czar of all the Russias." It may be remarked in passing that his experience and education in a foreign land seemed to have peculiarly fitted Mr. Yun for usefulness in the position he then held. These schools came largely into being during the late "reform era." The scheme of education embraces a system of primary schools, with a normal school for the training of the teachers. The normal school, located in Kyo Tong, was organized last year with a Japanese instructor in charge. Two Korean teachers now guide their studies. The subjects taught consisted of history, (Korean and universal), simple arithmetic, geography, Chinese and Unmun (or Korean) composition, and the Chinese classics. Candidates for admission to the normal school must be able to read and write Chinese; and the age limits range between eighteen and twenty-five years. It should be noted that throughout this article the ages mentioned are according to foreign count. The aim was to accommodate fifty pupils, fed and lodged at government expense. It was expected that, after order was restored in the country, with teachers drawn from this normal school, primary schools should be started in each of the twenty-three provincial Capitals of the coun-

try. Already there exist in the city of Seoul five flourishing primary schools located as follows: one in Kyo Tong, one in Chai Tong, one in Mi Tong, one in Chong (next the English Legation), and one in Su Hyei Tong. With the exception of the last mentioned, which numbers about 150, the average number of scholars enrolled to each of the schools is 100. The monthly wages paid are as follows: for a normal school teacher, forty yen; for a primary school teacher, fourteen yen.

Referring now to the second variety of schools for the study respectively of Japanese, French, Russian and English; the Japanese school, located in Kyo Tong, has been in existence since 1890. It is at present in the charge of the genial Mr. I. Nagashima, a graduate of Tokyo University and a teacher of five year's experience in Japan. Associated with him is Mr. M. Oya, a graduate of the Kanagawa Normal School and they have one Korean assistant. The students are divided into two classes, and number forty. The average age is nineteen, ranging from sixteen to thirty years. The studies embrace the learning of Japanese, the study of western branches through the medium of the Japanese, and physical drill. The writer heard one day the advanced class read in concert, in alternation with the teacher, and to judge by the sound the reading was remarkably fluent and accurate.

The French and Russian schools are located in the spacious school property at Pak Tong, south-east of the palace. These schools are among our most recent acquisitions, the Russian school having been opened May. 10th and the French school about the first of January. In charge of the Russian school is Mr. N. Birukoff, late Captain of light artillery in the Russian army; and the teacher of the French school is Mr. E. Martel. Both have had experience in private teaching. They have each a Korean assistant. The students in attendance at the Russian school are thirty-six: in the French school thirty-four. The average age in the Russian school is twenty-two, ranging from sixteen to forty; in the French school seventeen, ranging from fifteen to thirty years. The study in these schools is yet largely linguistic: but western branches will be rapidly introduced in the respective languages taught. Daily physical drill is given the pupils of both schools under the superintendence of members of the Russian Legation guard. These schools, altho so recently established, are in a flourishing condition, and with a bright class of pupils, and excellent instructors, a highly successful career may be anticipated for them.

English education in Seoul had its origin in Mr. T. E. Halifax's School for Interpreters, which from the year 1883 was

held for a period of three years in the Foreign Office. The pupils numbered thirty-five and their ages ranged from fifteen to thirty. Very good work was done, as is evidenced by the fact that fifteen former members of the school now hold positions in the various ports. In the spring of 1885, Gen. John Eaton, the well-known Commissioner of Education, in compliance with a request to the U. S. Government from His Majesty The King of Korea, received instructions from the Government to secure three suitable men, who should repair to Korea to take charge of a Government school for the teaching of English. His choice fell upon three students in Union Theological Seminary, N. Y. City, two of whom were about to graduate, Rev. G. W. Gilmore of Princeton '83, Rev. D. A. Bunker, Oberlin '83, and Rev. H. B. Hulbert, Dartmouth '84. The Government School was organized Sept. 23rd, 1886. Each teacher had a Korean interpreter. As soon as practicable western studies were introduced, which were taught through the medium of English text-books. In addition to the ordinary elementary studies, the Elements of International Law and Political Economy were taught. The pupils enrolled were about 100. Two examinations of the school were held before His Majesty, at one of which the writer had the honor of being present. Sickness in the family of one of the instructors necessitated a temporary withdrawal from the country, and for a number of months of the year 1889 he taught as a substitute in the Government School. In the latter part of June came the three days of examination at the Palace, a scene that will remain ever memorable in the mind of the writer. There were in the apartment the three Presidents of the School in palace-going attire seated on the floor at one side, back of them the three foreign teachers in dress-suits, the King and Crown Prince in handsome robes seated upon their respective platforms at the rear and side of the room, and on his Majesty's handsome face a look of the utmost kindness; then the crouching interpreters, the sallow-faced eunuchs, the storming floor-managers, and lastly the frightened students.

As the result of the work of the school a number of good men were turned out, one of whom is the present Minister of Foreign Affairs, another is Secretary of Legation at Tokyo, and a third is assistant Post Master in the Korean Post Office at Chemulpo. Capable, earnest work was done by the instructors; but in some respects the school did not prosper as it deserved; for His Majesty's good intentions were frustrated, after the fashion of those ante bellum days, by the peculating officials connected with the school, who diverted to the extent of their ability the funds of the institution to their own private uses; so that

becoming disheartened, first Mr. Gilmore, then Mr. Hulbert, and finally Mr. Bunker resigned and returned to America, the last two mentioned however, coming back later as members of the Methodist Mission. We come now to another stage in the history of the Royal English School. Mr. W. du F. Hutchison was engaged from the fall of 1893 in teaching English upon the island of Kang Wha, between Cheonulpo and Seoul, in connection with the school for naval cadets. In the late fall of 1894 he was transferred to Seoul to fill the vacancy made by the departure of Mr. Bunker in the English School at Pak Tong. He brought with him a score of his former pupils; four old scholars of the Pak Dong school were added; and the Government sent still others, aggregating sixty-four students. The Royal School continued at Pak Dong till the first of 1895, when the school property was turned temporarily into police barracks, and the school was transferred to its present quarters in the Telegraph Office in front of the Palace, just west of the offices of the Department of Agriculture. Much time was lost from the middle of the school year, while getting the buildings into proper condition to suit the needs of the school. Time and students—who withdrew to the country—were both lost as the result of the political disturbances in Seoul. But in spite of all draw-backs, creditable work has been done, as is evidenced by the excellent written examination papers prepared in June of the present year. The teaching force consists of Mr. Hutchison, Mr. F. E. Halifax and three Korean assistants. These three assistant teachers receive each a monthly payment of from twenty to twenty five yen. The number of pupils is 103, with a daily average of ninety-two. It may be remarked in passing, that an indication of the discipline of the school was seen, when the writer on a very rainy day visited the school and found the entire body of pupils in attendance. Their average age is nineteen years, ranging in fact from sixteen to twenty-eight years. The branches taught consist of a study of colloquial English, reading English, English composition, arithmetic, grammar, writing, translation to and from English and Chinese, also the same with Urumun and English, and lessons in general knowledge, in the form of practical talks. Physical training is at present imparted by a Sergeant from the English Legation Guard in the form of marching, calisthenics, and a drill with staves, known technically as the "Swedish physical drill." As the Foreign School uniform has been recently the subject of adverse conservative criticism, a word or two regarding the same may be of interest. This spring at the request of the scholars and after samples had been seen and approved by the Department of Education, the scholars

were put into a neat foreign uniform consisting of jacket, trousers and cap of white duck cloth, with red trimmings—white for mourning for the deceased queen; and red as being the royal color. These uniforms were bought by the students themselves. Later, on the 25th of May, a drill of the scholars was held by royal request in the presence of His Majesty at the Russian Legation, upon which occasion he expressed much pleasure with the uniform and drill. The aim at the school is to turn out men with a good general knowledge, in addition to proficiency in the use of English.

In a subsequent article the missionary schools in Seoul, with their past history, their present work and the ideals at which they aim will receive consideration.

DANIEL L. GIFFORD.

SHOULD POLYGAMISTS BE ADMITTED TO THE CHRISTIAN CHURCH?

Part I.

PENDING a decision of this question by the next Presbyterian Council, please allow me to present some reasons for a negative answer. Much profitless talk is apt to grow out of mutual misunderstandings. Let us understand each other and give due weight to every real argument.

Difficulties cannot be ignored and they may be urged against every possible position. But the subject is not on that account incapable of a right, as well as of many wrong, solutions. Some would blindly ignore the difficulties and avoid the responsibilities by letting the whole question alone—baptizing all who apply, if not otherwise dabarrred,—and bequeathing to the native church the herculean task of battling with a full grown evil. No mother or nurse would treat her infant so. Besides to so tolerate sin would be to become partners in it. It will be found also that the most of the difficulties do not hold against the main question, but only against related or subordinate questions. It is asked, "If polygamy is forbidden what will become of the discarded wives? Which wife should be chosen, the one best loved? the Christian woman? the mother of the children? &c." Does not the first of these questions seem very much like that other question which the missionary often hears. "If I quit lying and stealing what shall I eat?" Secondary points should be discussed in their proper place, but let us not be turned aside from the prime question. *Should men holding sexual relations with two or more women, or women holding sexual relations with two or more men, be admitted to the church by baptism?* Since no one affirms that women so situated should be baptized the question becomes. *Should men living sexually with two or more wives or concubines be baptized?*

Let us consider, what saith the scriptures? What has been the practice of the Church and the opinion of Christian workers? What saith Korean custom? And finally a discussion of some of the difficulties and some suggestions toward the securing of uniformity.

I. WHAT SAITH THE SCRIPTURES?

In both covenants marriage to one wife is admittedly the ideal condition. The pattern given in Eden for all time was followed by the best type of moral excellence of Old Testament worthies. Adam, Seth, Noah, Isaac, Joseph, Moses.* Joshua, Samuel, Isaiah &c lent the weighty influence of their example in holding up this high standard.

Those who favor the admission of polygamists admit these things but claim that their force is weakened by the easily proved fact that polygamists were not excluded from the Old Testament church. No one denies this, and more, it has nothing to do with the present discussion. Polygamy, concubinage, adultery and murder existed in Old Testament times and were tolerated in those who were not excluded from the church. Even good men were guilty of them all.

To understand God's permission of numerous sins mentioned in the Old Testament we must remember the dual nature of the Old Testament church. It was a spiritual within a temporal kingdom—the true church, invisible, within the Jewish nation, visible. In the nation there many unregenerate people. Laws were made restraining such yet not so stiff as to entirely exclude them from national privileges. For the real church within the nation, high ideals were held up and enforced by eminent examples of rewards and punishments. The real spiritual kings of the Old Testament were almost as lofty in their ideals as the leaders in New Testament times. The Old Testament church and state were theocratic. Laws were given which were capable of the very highest spiritual construction and yet, as laws of the state, might be lowered in their interpretation to meet the conditions of a very imperfect community. Much truth was taught in figure and by example and was plain to those who had the spiritual ear to hear and heart to understand. The noblest among them present unsurpassed ideals of moral excellence, and by example teach their fellow men what God would have them all to be and what His ten commandments really mean. Violators of these highest ideals and even gross transgressors were often still allowed to remain in the church. But their presence there was no justification of their sin nor of tolerating similar sins in this entirely different dispensation.

* Footnote—The reference in Numbers 12: 1, to the Ethiopian woman, whom Moses had married is far from proving that Moses practiced polygamy. His wife, Zipporah, not being a Jewess, would no doubt be an offence to Moses' relatives. Or if it could be proved that this Ethiopian woman was not Zipporah still it would be necessary to prove that Zipporah was still alive before numbering Moses with the polygamists.

sation. To affirm otherwise is to do away with church discipline for drunkenness (Noah), polygamy, murder, and adultery (David), polygamy, concubinage and idolatry (Solomon), lying, &c. The Old Testament being a true history, the heinous sins of many who remained until death members of the state church, are simply mentioned as historic facts. The careful reader will observe that God often saw fit to give them time to repent, and that he often held them up with their sin and its subsequent punishment to future generations in the light of history as warnings against sinful courses. Jacob's many unhappy years, the extermination of Gideon's family, David's turbulent family, Solomon's apostacy to the gods worshipped by his wives, are certainly no recommendation to the practice of polygamy or concubinage. Scripture does not represent these practices as commendable but as sins which sooner or later bring punishment on the offenders and work demoralization in their families and neighbors.

Nevertheless the Old Testament is not without its record of how polygamous relations and unlawful marriages were sometimes dissolved. In Gen. 16: 3—Hagar is called Abraham's wife. In Gen. 21: 10, Sarah said to Abraham, "Cast out this bondwoman and her son." In Gen. 21: 12 he is commanded, "In all that Sarah hath said unto thee, *hearken unto her voice.*" The separation was certainly with God's approval. Abraham did not send her away until he had received the command of God to listen to Sarah. In Gal. 4: 30—Sarah's words are quoted as approved. Though Hagar had a son yet the separation was with God's approval—*nay, by His command.* The expression, he "took bread and a bottle of water and gave unto Hagar and sent her away," may denote that he did not send her away empty, but provided liberally for her need, as he could well afford to do. A thoroughly anomalous position is taken by some in this controversy. They hold that while contracting a second marriage is a sin yet the continuance in the polygamous relation is not a sin or is a sin which cannot be prevented, since (they say) it would be a greater sin to sever the relation than to continue it. Then though it is a sin to steal a thousand dollars it would be wrong to restore it; a sin to take an oath to commit murder, but a greater sin to violate the oath. No it is not Christian, but heathen philosophy, which teaches that sin is one of the necessary results of our environments.

Again it is claimed that it would be a doubly immoral act to put away a second wife if she were the mother of children. God did not seem to think so in Gen. 21: 12. It is also mentioned in Ezra 10th chapter that *very many* of the people had taken

strange wives of the people of the land. This was in violation of God's command to the Jews, and when the national conscience became aroused all these unlawful marriages were dissolved. To make the case still more clear and specific it is mentioned in Ezra 10: 44 that some of these wives had children. This wholesale divorce was under the direction of Ezra, God's priest. Doubtless, like all other Scripture, it is not of any private interpretation, but was inspired for our learning. Here is Old Testament authority for the putting away of wives—with children—who occupied the position of wife contrary to Scripture enactment. *It was at a time of revival when the people's consciences were tender when they said "Let us make a covenant with our God,"* and they were acting "according to the counsel of those who tremble at the commandment of our God."

It is claimed by way of counterproof that there is no positive command in the Old Testament against polygamy. But even this we are scarcely ready to admit. It may be said with equal truth that there is no positive specific command in the Old Testament forbidding Judas to sell Jesus. No command runs, "Thou shalt not betray thy master." Why does everyone feel that the sin of Judas was an unspeakable crime? There is the instinctive feeling that this specific sin was the violation of some general law—either the sixth or the tenth Commandments. In exactly the same way one instinctively feels that polygamy and concubinage are wrong and begin to search for the law forbidding them. It is certainly indisputable that they are *either right or wrong*. They cannot be devoid of moral character. If right then let us all practice and advocate them. Are they idolatry? profanity? Sabbath desecration? dishonoring parents? murder? theft? lying? coveting? It may be covetousness if one like David covets another man's wife—but suppose like Brigham Young the wives are already his. Then though not covetousness somehow one feels it to be wrong. Few would advocate taking undivided Brigham into the Church. But why? What commandment has he violated? Polygamy is not a violation of the first, second, third, fourth, fifth, sixth, eighth, ninth, or tenth commandments. Then there are no other alternatives. Either (1) Brigham Young was right in saying that polygamy might lawfully be practiced, or (2) the ten commandments are an incomplete moral code, or (3) *Polygamy is wrong, a violation of the seventh commandment*, and directly opposed to the Old and New Testament injunctions against adultery, fornication, uncleanness, &c. It can hardly be questioned which of the three is the right alternative. We believe that the seventh commandment is the chief Old Testament command against

polygamy, and that the numerous Old and New Testament prohibitions of fornication, adultery, &c. all bear against polygamy. This view is confirmed by the very nature of marriage as shown in Gen. 2: 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." It is here shown to be a religious ordinance instituted by God between one man and one woman. The inferences are, (1) that *mutual tie is a stronger one than that binding to parents*—since he is to leave them and cleave (be glued) to his wife, (2) that neither of the parties can be united to another person, since they two have become "one flesh." "'Shall cleave' indicates a 'moral and social union'. 'One flesh' implies that they are bound together in an exclusive sexual fellowship."

Old Testament teaching gradually freed the Jews from the practice of polygamy. The Mosaic law, by "its many enactments, tended to discourage, and finally to abolish polygamy. By degrees monogamy gained a strong foothold among the people, and marriage was regarded as a sacred Covenant made before God Prov. 2: 17; Mal. 2: 14; Hos. 2: 20). Hence marriage is often used by the prophets as a true emblem of the relation between Jehovah and Israel." *Schaff Herzoff Encyclopediad of Religious Knowledge*. One of the best of Jewish authorities, E. W. Edersheim, as quoted by Dr. J. J. Lucas of India says, "After the Exile it (polygamy) was a thing unknown among the Jews." *Law and Polity of the Jews*, page 101. Dr. Warfield of Princeton, quoted by Dr. J. J. Lucas, says, "Polygamy was not tolerated under Roman laws. It does not appear to have been common among the Jews of the time. It was not a Greek custom."

W. M. BAIRD.

EDITORIAL DEPARTMENT.**REMINISCENCES OF JULY 23, 1894.**

IT is not the purpose of this article to write a history of this day, but rather to recall a few of the minor happenings.

The day dawned as many, since the arrival of the Japanese troops, had dawned. The farmer with rice, beans, barley and fruit was on his way to the early market. The slaves, servants and humble poor with basket in hand or laid across the shoulder were about to go out to make the purchases for the day. Unusual activity among the soldiers was observed. They were not only marching in and out the South gate as they had done for the past month or more, but were seen going toward the Royal Palace. For several days before this, alarming reports of Japan's ultimatum and that decisive measures were about to be taken were extensively circulated. What that ultimatum was or what steps of a decisive character Japan was about to take, the common people could only guess and that very vaguely. When the Japanese soldiers were seen marching towards the Palace, the Koreans surmised what was going to happen and the way-cry, a long drawn whoop, was raised in various parts of the city.

I did not hear this way-cry. But a few moments later there was a sharp knock at the front door. A Korean, half scared to death, announced: "The war has begun! The war has begun!" It was now a few minutes past five. A few moments later I was on the top of the Pai Chai school hill where a few excited Koreans had already gathered in answer to the war-cry. The West gate was crowded with Japanese soldiers looking across the school campus in the direction of the Palace. On the city wall back of the Ewa school there is quite an elevation. Here sentries were posted. They frightened the school girls nearly to death as the little things did not know for whose special benefit and for what purpose these soldiers were gathered on

the wall. There is deep silence on all sides. Bang! sharp and clear is heard from the Palace. "Ei-ko! Ei-ko!" is the suppressed response from not only the few Koreans around me, but from thousands in the city. Bang! bang! are heard again at short intervals and with every sound the Korean's heart sank perceptibly.

My good friend, Mr. Hulbert, always prolific in resources, appeared on the scene and was ready to affirm or "guarantee," that the discharge of musketry was intended to drive away the demons that had disturbed Her Majesty's peace by giving her neuralgia. This seemed plausible, but not conclusive either to me or to the Koreans near me.

The firing between the Japanese and Korean soldiers became quite general and the city was thrown into great excitement. All business and traffic ceased and every body, from the highest "general" in the Korean army to the farmer just in from the country with a new load of green musk-melons, every-body dropped every thing and sought the nearest place of real or supposed safety. The few remaining Chinese made for the English Consulate; Generals, Brigadiers and Majors, sought the friendly protection of the Stars and Stripes; "scribes" in foreign employ and Pharisees in no employ or service whatever entered the first open gate they came to that gave them entrance.

The flight from the Palace was as precipitate as it was disgraceful. Yangbans of such exalted rank, once so inflated with their self-importance that they could hardly persuade themselves to treat their equals with civility or to mingle with them, now seized the rack—*jiggy*—of the first coolie that happened to be in their way and as bearers of the filth and offscouring of Korea, they sought egress from the Palace and fled to the country or skulked in some dark hole in the city. The wail, the howl, the crocodile tears of these mighty ones was as repulsive to the foreigner as they were disgraceful to the Koreans themselves.

My neighbors had more than once informed me, previous to this day, that "when the war came" they would come to see me—for the love they bore me, I suppose. One of these, a man of great bluster but thoroughly good natured, came this morning in great mental agony, if the wry face stood for any internal agitation, scraped, bowed, rubbed his hands and said, "Honored Sir, what in the world is your humble servant to do?" "Squat right down here between these two walls and don't stir" was the only advice available, as I did not want him in my house. The front gate to the school grounds was bolted but that did not keep the crowd from getting in as long as the drain was not barricaded and the fence could be climbed.

From the school hill, by the aid of a field-glass, I could see the hill to the west of the Palace covered with fugitives. This while the firing was going on. There was nothing remarkable in this, on the contrary it was quite natural that those nearest the firing should do what was done everywhere else—try their best to get as much space between them and danger as possible. But it seemed strange to see men in dark clothing, doubtless Korean soldiers, the farthest up the steep and rugged hillsides.

Coming down from the school hill, a few minutes after the firing had ceased, Dr. Scranton called out to me, "I have a war-patient." It seemed to me impossible the remark could have reference to any thing other than to a mishap to one of the neighbors who sought safety in his compound. I was therefore not interested specially in this new trophy of my colleague's but later I found that a Korean brave had received a wound in the back, where, by the way, all or nearly all Koreans that came under foreign treatment seemed to have been wounded, and that he made the distance between his post at the Palace and the Si Pyeng Won in Chong Dong in an incredibly short time. Possibly he commenced to run when the firing began, feeling sure he would need medical attention, and one of those bullets heard by the English guards over-took him on the way. If I remember correctly he lost his uniform in his efforts to make the hospital.

My friend, the carpenter, a man more skilled in making mud walls than in trusting them in times of danger like the present, sent me a despatch by a trusted coolie asking advice about sending his family to the country. As I knew he wanted to have a good excuse for going to the country himself and that, if advised to remain in the city, he would be sure to move in on me, I promptly and earnestly recommended him to break for the bush which advice he followed with more readiness than some other I had had occasion to give him in days gone by.

A man in my employ was found in the street with his soldier's hat and blouse on. He came back without them. "How did you come to lose them?" "Why a Japanese soldier, whom I had the misfortune to meet on the street, told me to give them to him. Take any thing you want, only do not kill me."

We breakfasted; then, acting under the advice of the U. S. Minister, raised the American flag on our premises to silently notify the Japanese soldiers and the Korean mob, should it get loose, that American interests were here that would receive the protection of their government. This done, several of us sat down to counsel together. When we had compared views we found we knew as much of what was going to be done as we did

before the conference—nothing. Such a state of mental uncertainty may be ideal for the Buddhist whose ambition is to be equally balanced between life and death, neither dead nor yet living, neither active nor inactive—but it was not for us.

No one could tell how the Japanese were going to conduct this war, whether according to "civilized" methods or according to true Asiatic methods. Returning from our "council fire," I suggested to our lamented Dr. Hall to take a walk through the city. "Will it be safe and wise?" was his cautious reply. We started. At the West Gate we found a strong guard. Here we felt the street and went up on the city wall. No challenge. We unconsciously straightened up a little. We came to the South Gate. This likewise had a heavy guard. Cavalrymen were met here. The few Koreans in this busy street were all making for the gate. Trade in every thing except in muskmelons was suspended. Loads of these were brought in for the early market, dumped anywhere on the streets when the firing began and safety sought in flight. The ubiquitous boy and enterprising local dealer gathered them up and retailed them, war or no war. I doubt not Koreans suffered more real pain from the effects of these green musk-melons than they did from Japanese bullets.

At Sang Dong we raised the stars and stripes over our hospital property which probably inspired the Koreans with a feeling of as much security as it did to us, and we then went on. The Chinese Consulate was closed but not looted. Every few rods sentinels guarded the street.

At Chong No from the central drain to the intersection of the South Gate and East Gate streets a large force of Japanese infantry and cavalry was stationed. Koreans were rigidly excluded here. We offered to enter, were challenged, but immediately Jupiter, whoever he was, nodded; we entered and, as we expected, passed through unmolested.

We did not go up to the Palace, being fully persuaded, no matter on what evidence, from a distance of several hundred rods that the Japanese had not only seized the person of His Majesty the King but the whole city as well. We did not know but our presence might be an embarrassment to either or to both parties and therefore left the honors of being the first foreigners to enter the Palace after its capture to the King's adviser, C. R. Greathouse.

By the time we reached the New West gate, it commenced to rain in torrents. The stream of fugitives increased. A bundle of clothing on the mother's head, a child on her back, one at her side and the father following with a heavy load on

his back. The young, the old, the weak, the strong, the high, the low helped to swell the steady stream that for days afterwards poured out through the seven gates of the city.

At Dr. Underwood's front gate we met Mr. Junkin coming in with his family from his home outside the South Gate. He reported he had just found out that he had about two hundred neighbors who were on the point of taking quarters with him for an indefinite period of time.

In the evening, I met an old woman in front of the German Consulate. She was in great distress; walking up and down the street folding her hands over her head and looking upwards she exclaimed, "Lord of Heaven, let it not be so! let it not be so!" Her grandson was wounded in the afternoon when the barracks in the eastern part of the city were taken. She feared he would never return home again. Therefore she offered this prayer. The young man died that night.

The Seoul-Wi Ju railroad.—It may be set down on the credit side of Korea's account that a railroad is to be built between Seoul and Wi Ju by a French syndicate. The contract was signed on the third of July. The name of the company or syndicate is the Five-Lille Co. The work is to commence as soon as the survey can be made and is to be completed in twelve years. The general terms of the contract in other particulars are the same as those between the government and the American syndicate which is to build the Seoul-Chemulpo road. That means that Korean labor will be used as largely as possible, that the government gives the whole site of the road-bed but no mining or other concessions, and that in fifteen years or at the expiration of any subsequent ten years the government shall have the option of purchasing from the syndicate. We wish there had been in both these contracts some provision for assessment of the value of these roads when the time comes for the government to purchase but that is a good ways ahead now and the advantages to be reaped by the government meanwhile will be so tangible that she perhaps can afford to be liberal in the terms of contract.

Those who look at Korea merely as she is to-day may wonder how such a road will be made to pay. The through traffic from Wi Ju to Seoul is of course little or nothing. Pyeng Yang is still a closed mouth, and the people of that place get goods largely across country from Wonsan. It seems than that this road will succeed through what Korea is going to be and not what she is.

In the first place it will surely mean the opening of Pyeng

Yang and it is difficult to estimate the effect of this move. The northern people are exceptionally energetic and business-like and it would mean more than the opening of any two ports in the south. There are, to be sure, vast capabilities in the south along the line of rice culture and exportation, and as Japan becomes more and more a manufacturing people the rice fields of southern Korea will be drawn upon to a greater extent, but while the south is thickly populated and the cultivable land is mostly utilized it is not so in the north. There we find a great variety of possibilities as yet unrealized. A railroad in the south would give an outlet to present products but in the north it would mean the opening up of resources at yet untouched. Coal, gold and lumber are as yet practically virgin soil and the building of this road will give an impulse to the exploitation of these fields and the north will vie with the south for the honor of being called the treasure house of Korea. Then the possibilities of wheat culture, fruit culture, sheep and cattle raising and other kindred industries will draw people northward and the railroad will thus be both the cause of good things and their effect. It will not be what we would call a terminal road. That is, it will not depend on its termini for its trade but it will be a distributor from P'yeng Yang as a center, opening up a vast and productive territory.

CORRESPONDENCE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—
THE DIAMOND MOUNTAINS.

A correspondent in your May issue is in trouble about the name of the Diamond Mountains. Misled by the similarity in sound he had first thought that *Kum-k'ang* meant gold river, and he even contends that he would have been as near right in using that name for the mountains as the accepted one. Subsequently, on having discovered that 金剛石 is the rendering of Jasper in the Chinese translation of the Bible, he concludes without further ado "that foreigners in Corea are misnaming the Jasper

mountain," and demands that the wrong should be righted. To clinch the matter he adduces that "jasper is a kind of quartz, and everybody knows that the so-called 'Diamond Mountain' is noted for quartz."

The characters 金剛石 mean diamond, and nothing else. If they have been used to signify jasper, the translators have either made a mistake or have used the term figuratively. The correct and only rendering of *Kum-k'ang-san* 金剛山 is Diamond Mountains.

These mountains doubtless owe their name to the Buddhist devotees who have chosen them as their abode. Diamond is one of the favourite appellations in Buddhistic lore, e. g., 金剛杵 the Diamond Sutra, 金剛經 a Buddhist symbol of the efficacy of prayer, and 金剛力士 one of the names for Indra. A popular legend assigns to these mountains the honour of having been the birthplace of one of the seven Diamond Buddhas, and hence the name.

OMEGA.

THE ELLA THING MEMORIAL MISSION.

The following account of the origin of the Baptist Mission in Korea has been furnished us by the Rev. E. C. Pauling, senior member of that mission. It is very interesting and shows how God uses people and means for the advancement of His kingdom. The members of this mission besides Mr. and Mrs. Pauling are Miss Amanda Gardeline, Frederick W. Stedman and Miss Arma Ellmer under appointment. The mission is located in the northwestern part of Seoul. This, however, is only temporary as the intention is, we understand, to devote most of their time to direct work in the country.

Those reading the above title may naturally ask who was Ella Thing and how did it come about that our mission in Korea bears her name. This question we shall briefly answer.

Miss Ella Thing was the only daughter of Mr. S. B. Thing of Boston. Mr. Thing is a deacon in the late Dr. A. J. Gordon's church; a devoted Christian and successful business man. When Mr. Thing's daughter, Ella, saw that God had laid his hand upon her and that she probably would not be permitted to serve her master long on this earth, she called her father to her and asked what her earthly portion should be if she should live to use it.

Mr. Thing told her frankly what he had purposed to do for her. She then asked, "will you not please use this money to send the gospel to those who know not Christ?" No request could have come nearer Mr. Thing's own wishes. Then and there Ella Thing's fortune was consecrated to God; nor could she have found a better steward of her money than her own father.

Mr. Thing contains in himself both the wisdom of the business man and the true devotion of a Christian. From that day he looked upon himself not as the possessor but the administrator of his estate. The question now before him was into what channels he should put the money that it might accomplish the end to which it was consecrated.

He had already given much into the regular missionary channels, some offerings amounting to thousands of dollars, but to give it all into the hands of others where, as soon as he signed the check for the money, he lost entire sight of it, seemed to him to be rather a shifting of responsibility.

God who had prepared the means was also preparing a channel to convey it. This channel was found in Dr. Gordon's Missionary Training School.

Here was a band of consecrated young people many of whom felt called to the foreign field. The students had been going out under the various missionary boards, but those most interested in the school felt the time had come to send out their own students. Mr. Thing had also become one of the main supports of the school. Only one step remained; to organize the board, decide on a field and send out the missionaries.

As Mr. Thing is a business man and not a missionary organizer or leader he very wisely looked to his Pastor, Dr. Gordon, for advice and leadership. Hence, it was at the call of Dr. Gordon that the first committee was called together and the first two missionaries were appointed.

Since Dr. Gordon's death a board has been formed and three more missionaries have been appointed, two of whom are on the field and the third expected daily. More will be appointed soon. One or two may reach the field this fall.

As yet, only one station has been opened. From this point the gospel is going out in various ways; by means of tracts, of personal visitation, preaching on the streets thro those who visit the mission. Thus far, only one has been baptized. Others have asked for baptism but have been refused. As it is our purpose to carry on our mission work in the south we are not planning to open new stations in Seoul.

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LITERARY DEPARTMENT.

In "Woman's Department" in the June JAPAN EVANGELIST in an interesting article on "The Responsibility of Japanese Women in Leading and Civilizing Asia," "When we think of the future work of Japan for other Asiatic nations in leading and guiding, we realize that our responsibility is very great, and at the same time the calling of our sisters is no less great.

"It is our country's duty and that of no other, to lead and educate our uncivilized neighbors, Korea, China, India, Anam, Siam and Burma; because not only has God given this mission to our country, but Japan is best fitted for this work.

It is a talent peculiar to the Japanese to assimilate the new with the old, and by so doing advance themselves, while other people lack in this task.

"Japan has shored up the civilization of Korea, India and China, which were early brought in. As for the character of the people, they are clever, chivalric and daring.

"The great mission of our women will be to lead and educate their sisters in those Asiatic countries where women are still shut up in their homes, ill-treated and uncared for. In leading them, each new step must be slowly and carefully taken, for precipitancy could easily involve them in greater misfortune. Those secluded women should not be allowed at once to mingle with men in society. For the education of these Asiatic sisters our women are far better fitted than men, and surely there will be great success if they devote themselves earnestly to the work."

NOTES AND COMMENTS.

His Excellency Yi Pom Chin, recently appointed to represent Korea at Washington, U. S. has departed for his post.

Mr. Uchida the retiring Japanese Consul-General and Mrs. Uchida gave an "at home" on July 11th and it proved to be a very pleasant gathering. Mr. and Mrs. Uchida leave many friends in Seoul.

We note the arrival in Seoul of the new Japanese Minister, Mr. Hara and we read with pleasure his statement in regard to the attitude of Japanese merchants toward Korean citizens as reported in the *Independent*.

The rainy season began about the 10th of June and lasted over a month. This is unusually early. Nothing conservative about the rains, whatever may be said about our politicians.

On the 9th inst. Mrs. M. F. Scranton accompanied her son, the Rev. W. B. Scranton, on a visit to Pyeng Yang. Mrs. Hall was the first lady of the Methodist Mission to visit and open work in that city. This was in the spring of 1894.

Quite a number of ante bellum (and *anti* as well) statesmen are back again in the city and at Court. One of them is reported to have said that he spent "seven years in the country while the Kaiwha (civilization) nonsense was on." From this we infer he now regards it safe to return without any danger of becoming "civilized."

We learn from the *Rising Sun* of Nagasaki that two small schooners flying the Russian flag were engaged in whaling off the eastern coast of Korea. "By systematically working along the Korean coast in this way a very large number of whales have been captured during the past few months. One schooner in only one week got no fewer than ten whales, including one eighty-six feet long.

Prior to 400 years ago, the sons of concubines had equal rights with the sons of wives. Therefore wives who did not love their husbands often killed them and became concubines of other men. One day the Prime Minister Whang Whi, a very wise and gentle official, on his way to the Palace, passed a very poor hut from which he heard the sound of wailing proceed. The sounds were so very loud that the Minister's attention was attracted and a lighting from his chair he entered the house and asked the cause of the noise. "My husband has suddenly died in his bed" the woman replied, "What did he die of?" "I do not know. He was well when he lay down but now he is dead."

Removing the covering he examined the man and found three needles sticking out of his navel. He said nothing but reported the matter to the king. The woman was then arrested and executed and a law was promulgated debarring the sons of concubines from holding office. The result was that thereafter no widow however young would marry a second time.

Seoul may well be proud of the substantial brick business blocks that guard the eastern end of Legation Street. They are more substantial than appears above ground, having concrete foundations sixteen to twenty feet deep. Already apartments in these blocks have been rented by a Banking Co., a Grocery Co. and a Dry goods and Notion Store. The upper rooms are very

neat and have an excellent view from their windows. We should be happy to see some reliable person rent the eight rooms and four halls on one of these upper floors and start a hotel, where the constantly increasing number of visitors might find suitable entertainment. Connected by an outside veranda, with dining room and office in one of the store rooms below, a suitable hotel for the present needs of the city would be obtained. The completion of the railroad to Cheinulpo will make a hotel a necessity and the first comer will doubtless get the patronage.

We would like to see some enterprising man open a Drug Store and Dentist Parlors in one of these blocks. With 150 European and American residents in Seoul, and large numbers of western soldiers and marines spending there pay here, some such lines of business ought to be able to make a good start.

When Soh Kwang Pom's tenth grandfather lived inside the South gate, his friend and neighbor was the ninth grandfather of Kim Sa Chun. The latter became a robber. He was caught and executed, all his relatives and retainers were apprehended and the nearest of kin were killed; but the old grandmother at the Soh house sent a slave woman to bring the 100 days old baby of her neighbor. The slave successfully stole away the baby. But the act was known and the police came to search the home of Soh. The old lady placed the baby under the skirt of the dress of the young lady of the Son family who sat veiled upon her mat. The police could not inspect her. The child was wise enough not to cry and was not detected. He grew to manhood, was married at seventeen, became the father of the (Soh Chul) family and is the ancestor of the father of the father-in-law of the present second prince. The Kim family regard the old lady of the Soh family as their natural ancestor. They keep her birthdays and sacrifice annually to her spirit.

The new Chief of Police is a conservative, a stalwart of the stalwarts. He comes to his office with his face turned toward the ancient models. The reformers pilfered the name of one of his ancestors when they called the office Kyeng Mu. This was an unwarranted use of a dead man's surname and must be changed at first opportunity. The barber to cut off the top-knot and tailor to make the uniform need not apply. The city authorities fell in with some suggestions for the prevention of cholera made by our morning contemporary. The suggestions were at once simple and practicable such as cleaning garbage from the streets, watching the wells that no refuse contaminate them and to stop washing vegetables in the city gutters, into which such harmless thing as dead dogs find their way. The sturdy Chief would have none of your new fangled notions. His reply was in substance, We have lived in filth, allowed the accumulation of garbage on our streets and washed our cabbage in the drains for 500 years and I decline to order my men to look after such unimportant matters.

Since then the chief has had other and more serious difficulties. The assistant judge of the Supreme Court in the discharge of his duties has had occasion, we suppose, to address communications to the worthy chief. What about we do not know, neither do we care. Instead of speaking vaguely to an imaginary third person, the direct form was used. This was not "proper," no such address can be allowed. The chief happens to be a notch higher in rank than the assistant judge and as a consequence there is a dead-lock between these scrupulous officials, over thirty cases accumulated in the Court and "several men are still in prison suffering the heat and confinement on account of the quarrel." We admire a man who has the courage of his convictions. We are not talking of the kind of convictions.

THE KOREAN REPOSITORY.

AUGUST, 1896.

ODE ON THE PEDLAR.

(Translation from Korean.)

Here's a pedlar passing me,
Calling *Tongnan* pickle.
What can this word *Tongnan* be?
Some fresh dish undoubtedly,
One's appetite to tickle.
Then the pedlar stops to state,
"Large feet two and small feet eight,
Looking upward, heaven-eyed,
Armor-plated, flesh inside,
Stomach, ink of black and blue,
Body round and cornered too,
Creeping fore and aft mystical,
Very best of *Tongnan* pickle "

(Looks into the pedlar's basket.)

Pedlar! cease this rigmarole;
Pickled crabs! well, bless my soul!

JAS. S. GALE.

EDUCATION IN THE CAPITAL OF KOREA.

II.

IN a previous paper, in contrast with a type of Education which in its unmixed form seems to hypnotize its votaries under the spell of the past, two classes of Government schools in the Capital, more in accord with the nineteenth century, the Vernacular and the Foreign Language Schools, have been mentioned at some length.

Still another class of schools is deserving of our attention, institutions under missionary auspices. The first to claim our attention is a school which, strictly speaking, does not belong in this class, but on account of other features connected with the plan of which it is a part, it may properly be mentioned here. The latest arrival in the educational field of Korea is the school established Apr. 16th by representatives of the "Japanese Foreign Educational Society." The contributors to this Society are Japanese Christians and non-church-members, the majority of which body however are members of evangelical churches. The location of the school is on the western edge of Chin-go-kai, immediately behind the site of the new Japanese Consulate. The teachers are Messrs. K. Koshima and M. Zingu, both of whom are graduates of the Doshisha College at Kyoto, and have been for two years students in the theological seminary of the same institution. They have for their assistants two Koreans who speak Japanese. The students in attendance are fifty-eight, who are divided into three classes. The average age is twenty-three, ranging from ten to thirty-eight years. Attention is called to the fact that throughout this paper the ages mentioned are according to foreign count. The course of study includes a limited study of the Chinese Classics, also Unmun (or Korean) composition, the learning of Japanese, and study of Western learning through the medium of the Japanese; and further, a weekly lecture is delivered, through an interpreter, on scientific and religious subjects. No direct religious teaching forms a part of the course of study, on account of the mixed nature of the Society founding the school. But the teachers are Christians, with a missionary purpose; and the plan and hope is that, later, men

will be sent to work with them, who shall give their entire time to religious work and the establishment of churches. That such an enterprise should be undertaken at all is a striking indication of the fact that Christianity has become rooted in the soil of Japan.

The representatives of the "Societie des Missions Etrangères," of Paris, have in the city of Seoul and its immediate vicinity three varieties of schools, an Orphanage, two Boys' Schools and a Theological Seminary. The Orphanage was organized by the French fathers in 1883 in Myeng Tong, with ten Korean assistants. In 1888 the oversight of the school was transferred to the Sisters of the Community of St. Paul of Chartres. In 1890 the orphanage was moved by the Sisters to their present commodious quarters, north of Chin-go-kai, the Japanese settlement. The expenses of the institution are chiefly defrayed by the Society of Ste. Enfance, of Paris. The children received are almost entirely orphans whose parents have had no connection with the Catholic Church. Connected with the school are five French sisters, one Chinese sister, also Korean novices ten, *postulantes* ten, and *aspirantes* nine. In the school are sixty boys, with ages ranging from five to thirteen years, eighty-nine girls of the same ages, thirty-nine small children from two to five years old and fifty-four infants, making a total of 242 children. The older girls study Unmun, learn the church catechism and various forms of prayer, and are instructed in sewing and general house work. The larger boys study Unmun, read stories selected from the Bible, and learn the catechism and various forms of prayer. Formerly these boys were taught to make mats, pouch-strings and cigarettes but three years ago the plan was abandoned as unprofitable. The younger children are taught verbally forms of prayer. When the girls arrive at an age of from thirteen to fifteen years they are married to the children of adherents. Boys thirteen years old are adopted by members of the church in the city and country and learn farming or one of the trades: or, assuming their own support, become servants or enter some trade. The object of the school is to train into good Catholics these unfortunate children, bereaved of a parent's protection.

Referring now to the two boys' schools mentioned above, one of them, opened in 1883, is located on the northern edge of Chin-go-kai, the other, opened in 1893, is connected with the French fathers' place at Yak-hyon, outside the South Gate of the city. Each consists of twenty-five boys, under a Korean teacher. Their average age is ten, ranging from five to fifteen years. In these schools the boys are taught to read and write Chinese and Unmun, with a limited study of the Chinese classics.

In the Unmun they are taught the catechism and forms of prayer. The scholars are all catechumens or church members. The aim of the schools is to provide a native and religious primary education for the children of the members of the church. The Theological Seminary, now located three miles from the city, on the bluff by the river, at Yong San, was organized in 1854 or '55, in the village of Chyei Tchou in Kang-won-to, under the title of "Pai-ron Haktang." In 1866, the year of the great massacre of the French fathers and their disciples, the school was broken up. In the dark years that followed, the efforts put forth by aspirants to the priest-hood to secure a priestly education are interesting. In 1871 one such student, crossing over from Korea, sought the theological school at Chaling in Loatung, Manchuria, where eight years later he died. Three other youth, who, for three years, had been studying with priests in concealment in Korea, were in 1880 sent across the border to this school in Chaling. In 1882 they were removed to Nagasaki, Japan, where their numbers were gradually increased by the arrival of other students, who came from Korea in groups of twos and threes. In 1883 this band of students was sent to Penang in the Straits Settlement, where they remained until 1891 or '92 when on account sickness they returned to Yong San, their number being then twenty-four. In the meantime in Pung-kol, a small Catholic village near Won-ju, in Kang-won-to, a Latin school had been opened in 1885. This was removed to Yong San in 1888, where the large brick seminary building was erected, which opened its doors in 1891. There are at present, in charge of the Theological Seminary, Fathers Rault and Bret; and under them are one Korean sub-deacon and a Korean teacher of Chinese. The present number of students is twenty-three. Their average age is nineteen, ranging from fourteen to thirty-two years. The studies of the seminary are grouped in three consecutive courses, these courses being in Latin, Philosophy and Theology; but the students are divided into four classes. New students are admitted to the school every four years, who enter upon the studies of the Latin course. These new students are presently divided into two divisions, the brighter students forming an advanced class with a four years course, while the others pursue a course in the same studies of seven years. Graduates from the Latin course take a course in philosophy, of one year. Then they study theology for three years or until they can pass the required examinations that are held semi-annually. In the Latin course, in addition to the study of Latin, there are taught arithmetic, geography, history, natural philosophy and music. In the philosophical course there is the

study of metaphysics, logic, ethics and theodicy. The studies in the Theological course consist of dogmatics, moral theology, study of the Bible, and training in the ritual of the church. Throughout the entire Seminary Course the Chinese classics are studied daily. The object of the school is to train suitable young men to enter the orders of the priest-hood.

The Girl's School of the Presbyterian Mission (north) came into being with a group of little girls Mrs. Bunker gathered about her in 1888. Mrs. Gifford, at that time Miss M. E. Hayden, arrived in the late fall of the same year, and at once took them under her care. She was succeeded in 1890 by Miss S. A. Doty, who, with the exception of one year, has remained the Superintendent of the school ever since. She was joined in 1892 by Misses E. Strong and V. C. Arbuckle, who two years later left the school, the former on account of ill health, and the latter in order to take up the work of nursing in the Government Hospital. The location of the girls' school was formerly in the Foreign Settlement, but the fall of last year saw them domiciled in their new home at Yon-mot-kol ("Lotos pond district"), two miles away from the former site, on the eastern side of the city. And with a plant of buildings far better suited to the needs of the institution, the outlook for the school is bright. A girl's school in Korea is something more than a school. It is an evangelistic center which attracts to it Korean women from the region round about. So, connected with the School, is a chapel where women are daily met for religious teaching and a dispensary, visited periodically by a lady physician. The present number of pupils consists of twenty-eight boarders and one day scholar. The average age of the girls is twelve, ranging from eight to seventeen. As for the teaching force, Miss Doty is in charge, with Miss K. C. Wambold, newly arrived, preparing herself to join in the work. The assistants are two Korean women. Then twice a week Miss Strong drills in kinder-garten work. Also twice a week Mrs. Gifford has the older girls in Old Testament historical studies. Now a word or two on the studies taught. At first the little girls were set to singing the Chinese characters; but this was presently given up and now all the instruction is conveyed through the medium of the Unmun (or native characters). In addition to the studies mentioned above, the girls are taught the reading and writing of Unmun, arithmetic, geography and study of various Gospels and religious books printed in the Unmun. Perhaps the most interesting feature is that the little girls are given a systematic and thorough training in all the work pertaining to a Korean household. The writer has seen specimens of their needle-work, more especially in the

line of Korean embroidery, which were excellently done. The aims of the school are to first lead them to become Christians,—not only so, but active Christians, well grounded in the Faith; and with a good mental training, that they be made self reliant, ready to cope with the situation in which they find themselves placed, whatever it may be.

Passing now to schools for youth connected with the Presbyterian Mission, the first to be established was the medical school opened by Dr. H. N. Allen in the fall of 1885, with a proper amount of appliances, including a skeleton that has been frightening people ever since its arrival in the country. The school was located at the Government Hospital. The medical instruction was imparted through the medium of the English: and assisting in the school were Dr's. J. W. Heron and H. G. Underwood. On the departure of Dr. Allen to America in 1887 the nature of the institution was changed to that of a school for the teaching of English, and so continued for the space of two years.

The present "Yasu Kyo Hak-tang" ("Jesus Doctrine School") located in Chong Tong, the foreign settlement, was instituted by Rev. H. G. Underwood in the spring of 1886, in the form of an Orphanage, modeled on the plan of those well known institutions in England. The instruction was in English, Chinese and Unmun. In 1890 when Dr. Underwood returned temporarily to America, the plan of the institution was materially changed under the superintendence of Rev. S. A. Moffett. You may or you may not be aware that there are two excellent sides to the question of the advisability of teaching English in mission schools. Without going into the merits of the question, suffice it to say that from that time all the teaching in the school has been through the medium of the Chinese and Unmun. The nature of the school also was changed from an orphanage to a day and boarding school for boys. In 1893 the charge of the school passed into the hands of the present Superintendent, F. S. Miller. The number of the pupils is fifty-five with a daily average of forty. Eight are fed and clothed by the school but partially support themselves by manual labor. The average age is thirteen, ranging from nine to seventeen years. The regular teaching force consists of Mr. Miller, with one Korean teacher and two assistants. On various days in the week supplementary teaching is supplied by Mrs. Miller, Mr. Bell and Dr. Vinton. Let us glance at the course of study. There are the reading and writing of the Chinese and Unmun. There is a limited study of the Chinese Classics, followed by a study of the Bible and Christian books in the Chinese. In Unmun a number of Christian

books are studied, physical and political geography, arithmetic, physiology, history of the Christian Church, and training in singing. Drill in marching is given by a member of the U. S. Legation Guard. Some of the lads who are fed and clothed contribute to their support by sawing lumber; others assist in the Government Hospital and the dispensaries; still others do janitor work. It is worthy of mention that the lads at the Hospital are being given a medical training by Dr. O. R. Avison. The aim of the school is to furnish a strongly Christian general education. The plan is to make the school in Seoul supplement Christian primary schools in the country and out-stations, developing it into a normal and high school, to which the graduates of the primary schools may be sent; and steps have been taken this year looking in that direction. What is needed very much is an assistant foreign teacher to help in this plan of development of the Mission's School system.

It should also be mentioned that at the house of Rev. S. F. Moore, of the Presbyterian Mission, is a primary Christian school, where some twenty boys are under instruction.

The Presbyterian Mission has also in mid-winter a month's or six weeks' training class for religious workers, chiefly from the country.

Let us now turn to the M. E. school known by the poetical name given it by His Majesty, the "Ewa Haktang" or "Pear flower school." This school for girls was organized in June, 1886 by Mrs. M. F. Scranton; and was moved into their commodious quarters on the hill in the foreign settlement in November of the same year. Mrs. Scranton tells of the prejudice she had to overcome in those early days; for people were afraid to put their children into the school, because they thought they would never see them again. When Mrs. Scranton took her furlough in 1891 the school passed under the care of Miss L. C. Rothweiler, who had been with her since 1887. Later arrivals at the school were Mrs G. H. Jones (née Miss Bengel) in 1891, Miss J. O. Paine 1893, and Misses L. E. Frey and M. W. Harris in 1893. The present teaching force consists of Miss Paine, who has been in charge since 1893, and associated with her, Miss Frey. The Korean assistants are one woman and three pupil teachers. Certain days in the week also Mrs Bunker teaches them fine sewing and embroidery, and Mrs. Hulbert trains them in vocal music. The pupils number forty-seven boarders and three day-scholars. The average age is twelve years, with ages ranging between eight and seventeen years. English and Unmun are the media through which knowledge is imparted. Elementary Western branches are taught in English; certain

Western studies and religious literature are studied in Unmun. English is optional and is taught to perhaps one third of the girls. The domestic economy of the school is interesting. In addition to the training in sewing and embroidery, native and foreign, mentioned above, the clothes of all are made and cared for by the older girls. Then the school is divided into eight groups according to their rooms, each under a leader and sub-leader, who turn about two weeks at a time, clean rooms and school-rooms, and assist in the culinary department. The leader in each case is made responsible for all that goes on in the room. The capacity of the school building is already too small. In the fall it is planned to open a Chinese department; and instrumental music will be taught in the future to a few. The aim of the school is to give a thorough Christian education and to make them better Korean women.

Let us turn now to another institution of the Methodist Mission, the "Pai Chai College," so named by His Majesty in 1887, the meaning of the title being "Hall for the rearing of useful men." With the exception of one year, Rev. H. G. Appenzeller has been in charge from the time of its institution in 1886. There have been on the teaching force at various times in the past Rev.'s G. H. Jones, F. Ohlinger, and W. A. Noble. A fine brick building was erected in 1887 in the foreign settlement at a cost of \$4000. (gold) the chapel of which is used as the Union (foreign) Church. In Mar. 1895 the Educational Department of the Korean Government expressed the desire to place a number of pupils in the institution; and an agreement was entered into whereby up to a limit of 200 pupils could be sent to the school by the Government. It was stipulated that not only their tuition, but also the salaries of certain tutors, in the ratio of one tutor to every fifty pupils sent, should be paid from the national treasury. The present teaching force consists of Mr. Appenzeller as principal; in charge of academic department Rev. D. A. Bunker; and of Korean assistants three tutors in English, and three in Chinese. Dr. Philip Jaisohn also delivers lectures to the school once a week. The institution is divided as follows; into a Chinese, an English, and a Theological department. As to the number of students, there are 106 in the English and sixty in the Chinese department. In the Theological department, under the charge of Mr. Appenzeller, there were in attendance at the last session, six students. The average age of the pupils in the Chinese department is twelve years: in the English department eighteen years. The studies taught in the English department are reading, grammar, composition, spelling, history, arithmetic, and the elements of chemistry and natural phil-

osophy. In the Chinese department there are taught the Chinese classics ad infinitum, Sheffield's Universal History, also in the Unniun certain religious works. The attendance at chapel is compulsory. The pupils are drilled by a member of the American Legation guard; and have come out recently in a neat school uniform of white duck cloth, trimmed with red and blue stripes. The aim to establish an industrial department has been kept in mind from the outset. Some time since the attempt was made to open a department for the manufacture of brush pens and straw sandals. The superintendent once explained to the writer the result of the experiment. He said that he had remarked that men who bought the pens, his scholars made, never came back for any more. With Oriental politeness they explained to him that the pens were excellent, only they would not write. He thought it must have been something the same way with the shoes. At all events it was not long before his shoe and pen factory went into bankruptcy. However later efforts were more successful. It is said that the idea of founding the Tri-lingual Press by the M. E. Mission, originated largely from the desire to devise employment for students who were being gratuitously fed. Impecunious students now earn their living in a variety of ways. Students are employed as personal teachers, to do scribal work, and care for the rooms. The "Korean Repository" is printed, with one exception, entirely by boys from the school. Foreign binding has been done by students; and as for Korean binding, in the bindery in the basement of the school, established last fall, twenty boys find employment; and as evidence of their efficiency it may be stated that from December to June over 50,000 volumes of Korean books have been bound by them. The aim of the institution is education per se, a liberal education.

Two Christian primary schools for boys are also conducted by the M. E. Mission, one at San Tong and one immediately inside the East Gate.

A recent writer in the "Korean Repository" has expressed the opinion that of all the things Korea greatly needs at the present moment, a true education of heart and mind is what she needs the most; and in the foregoing pages some idea may have been formed of the forces which, combined, are seeking to supply that need.

DANIEL L. GIFFORD.

SOME KOREAN PROVERBS

I.

1. 성먹고 알도 먹고

"To eat both pheasants and eggs."

To go hunting for pheasants and get eggs as well.

Compare to "kill two birds with one stone."

2. 불업 눈화로

"A brazier without fire."

A useless thing.

3. 쫄죽은 사회

"A widowered son-in-law."

A useless man, for he will marry again into another family.

4. 시루에 물붓기

"To pour water into a perforated pot."

Useless work. *시루* is a perforated pot which is used in making dough cakes.

5. 거죽문에 돌져귀

"Putting hinges on a screen gate."

Useless. By a screen gate is here meant one of gates or rather curtains, usually consisting of an old bag, which are hung in the gateway of the poorer class of houses. As they could not possibly be fastened, hinges are useless.

6. 장마다 망둥이 날가

"Are minnows found at every fair?"

Opportunities do not occur every day.

7. 독틈에 탕판

"Placing a small dish between earthen-ware pots."

Interference with others' affairs is dangerous. If a small dish is placed between large earthen-ware pots the least jarring will break the dish.

8. 냥 손에 띱 진다

"To have both hands full of cake."

Helpless to aid.

Comp. To have one's hands tied.

9. 함 흥 차 사

"A Ham Heung messenger."

To disappear entirely.

When Tai Cho Tai Oang, the founder of the dynasty, was in Seoul, he had a disagreement with his son the Crown Prince and, resigning in his favour, he returned to his native place, Ham Heung. A few weeks after he had left, his son sent a messenger to beg him to return. He refused to return and the messenger became so importunate that the ex-king became angry and had him beheaded. Now when some one disappears and can not be found he is called a "Ham Heung messenger."

10. 고 리 싸 흠에 쇠 우 등 터 진다

"When whales fight, shrimps' backs are broken."

When powerful people have a quarrel and servants or less powerful ones interfere they usually suffer more than the principals.

11. 빈 주 고 속 비 러 먹 기

"To present another with a pear and beg for the core."

To help another to get a good position and then ask for his aid in return and not get it.

12. 적 습 업 고 온 가 락 지 세 기

"A jacketless man wearing silver rings."

A poor man putting on style.

13. 약 은 괴 밤 눈 어 둠 다

"A clever cat being unable to see at night."

One whose ability is useless, for if a cat cannot see to catch rats it is quite useless.

14. 저 먹 기 는 실 혀 도 카 주 기 는 앗 갑 지

"Although he cannot eat it himself he grudges it to the dog."

It is better to give a thing to another than to have it spoil.

15. 독 가 비 쓸 카 잇 시 가

"Does a will-o'-the-wisp have gall (bravery)?"

Something which does not exist.

16. 안에 뼈 있사가

"Does a fog have a bone skeleton?"

The same as 15.

17. 잠자리 눈썹 있사가

"Does a dragon-fly have eye-brows?"

V. 15.

18. 고초나무 송진 있사가

"Does a pepper plant have resinous sap?"

V. 15.

19. 칼노 물 벼 히 기

"Cutting water with a knife."

A ridiculous act.

20. 중도 못 및 고속 인도 못 및 지

"I can trust neither monk nor layman."

I know not which course to follow.

Comp. Between two fires.

21. 제 칼 날의 칼집에 두 기 가 어렵지

"It is difficult to put one's knife in another's sheath."

After you have given a useful article to some one, and afterwards find that you have use for it, it is difficult to get it back again.

22. 못 먹을 나물 정월부터 난다

"Plants which are useless as food, appear from the first month of the year."

Useless things are always plentiful.

23. 따리 는 셔방 됩지 아니 흐여도 말리는
시어 미 됩다

"Even though the husband who beats his wife is not disliked, yet the mother-in-law who tries to prevent the beating is hated."

Those who interfere in private quarrels are usually or always disliked even by the oppressed.

This saying originated in a quarrel between the husband and wife on account of the husband's mother. The husband beat the wife while the mother-in-law tried to prevent the beating and was more disliked by the daughter-in-law than the husband who did the beating, because the daughter-in-law felt that the quarrel in the first place was due to the mother-in-law.

24. 비 단 옷 넘고 밤 길 간다

"To walk abroad at night dressed in satins."

It is quite useless to make a display in a strange place where no one knows you.

25. 돌 노치면 돌 노치지

"Those who throw stones will have stones thrown at them."

Comp. Those who live by the sword shall perish by the sword, and people in glass houses should not throw stones.

26. 중이 머리 비시가

"Does a monk comb his hair?"

A useless act.

27. 소 | 귀에 경일기

"Repeating the classics in a cow's ear."

Useless.

28. 하늘이 문 어져도 소사나을 구멍 잊지

"Even though the heaven is tall there will be a way of escape."

There will always be a way of getting a thing done.

Comp. Where there's a will there's a way.

29. 낭잡은 쟁 발마지기

"To tread on a pheasant which another has caught."

Interference in another's affairs.

30. 모기 보고 환도썩기

"To draw a sword on seeing mosquitoes."

Making a great fuss about a trifle.

31. 호랑이 보고 놀는 사름 고양이 보고 놀 나겟네

"A man who is frightened by a tiger will afterwards be frightened on seeing a cat."

A man who is once much frightened will always be full of fear.

32. 우물에 앉은 칙교리

"The frog sitting at the bottom of the well."

One who knows nothing of the world about him but is full of self conceit.

33. 기 만 크면 어 룬 되 게

"Does height make a man?"

Intellect and ability is what distinguishes him and not size.

34. 고 초 커 셔 미 운 가

"Are only large peppers hot?"

It is the nature of the pepper to be hot and size has nothing to do with it.

35. 모로 가 도 셔 올 만 가 면 쓰 지

"If one only arrives at Seoul it matters little whether one knows the way or not."

It matters little how we do a thing if it is only done well.

36. 디 렁 이 도 드 퇴 면 삼 격 흐 지

"Even an earth-worm will resent being trodden upon."

Oppression of the lowliest man will be resented.

37. 쉬 자 란 나 무 단 단 치 못 흐 지

"The wood of trees which grow rapidly is not hard."

Things accomplished quickly are not always done well.

38. 암 둑 이 운 다

"A crowing hen."

Said of a masterful woman, a thing quite contrary to nature.

39. 삼 간 집 이 다 라 도 빙 터 죽 는 것 만 시 원 흐 다

"Even though the house is burnt down, yet it is a blessing to be rid of the bed-bugs."

Although one suffers loss yet if by so doing one gets rid of a greater evil, the loss is borne willingly.

40. 몰 머 리 에 쫄 이 낫 가

"Do horns grow on horses' heads?"

Something which cannot possibly occur.

E. B. LANDIS, M.D.

LAND TENURE AND THE PRICE OF LAND *

ALL land primarily belongs to the King. Subjects acquire it in two ways: (a) by purchasing from previous owners, who may have acquired it originally through inheritance, by building on it, or by cultivating it; and (b) by "squatting" on Crown land—*i.e.*, land not occupied by a grave, nor a house, and not under cultivation. No official notice is taken of this "squatting" until the fourth year, or rather until the fourth crop is gathered, when an officer is deputed to measure the extent of ground *under cultivation* and assess the amount of taxes payable yearly. The size, class, and situation of the ground is then entered on the Yamen's land registers, and is given a number merely; the owner's name is not recorded. All newly cultivated land is free from taxes for the first three years—hence taxes are collected on the fourth and subsequent years' crops only. The occupant or owner of land thus acquired (and in these parts this appears to be the only method of acquiring it) gets no document from the Government, and should he or his heir at any time wish to sell the land he merely makes out a deed of sale which he hands (with the original acquirer's deed, in the case of an heir) to the purchaser, on payment of the price mutually agreed upon beforehand. This deed is not registered by the local official, nor is it necessary to bring the transaction to the official's notice to make it binding or legal. (Last year the Government issued an order that in future the sale of land must be reported to the local official, who is to register same and issue a deed of transfer or a title deed to the purchaser. This new order has, I learn, already fallen into disuse, and the people have reverted to the old system mentioned above.)

The law does not permit the land on the hillside, above what is termed by Coreans the "loins," to the tilled, but this law is extensively evaded, and, except for growing cotton and vegetables, land inside the Söul city cannot be tilled.

* An article by J. H. Hunt, Esq., *Commissioner of Customs and H. M. Consular Agent, Pusan, Corea* in a pamphlet entitled "Corea" communicated to the Australasian Association for the advancement of Science, Brisbane, by Christopher Thomas Gardner, C. M. G., F. R. G. S., M. R. A. S., in 1895.

Taxes are paid in kind and in copper *cash*. The former goes to the Central Government (granary), and the latter to the local official for "office expenses."

The fields are divided into six classes for taxing, with so many *pu* (a "load,") according to situation and the computed yielding qualities of the ground. A field of the first class is rated at 10 *pu*, a second class at 8½ *pu*, and so on, deducting 1½ *pu* for each class down to the sixth class, which is rated at 2½ *pu*.

Measurements in Corea are not very precise. Four *pu* of rice land is roughly an area measuring 100 feet square—or as much ground as will require 1 *official tu* (* "bushel"—called by the people *mal*) to sow it. For barley, wheat, rye, &c., 50 feet square equal 4 *pu* or 1 *tu*. For each *pu* of ricefield the owner pays to the Government a yearly tax of 2 *official sing* of rice († "peck"—called by the people *ter*), and to the local official 2 copper *cash*.‡ The tax for barley, rye, beans, and some other fields is only half that of a ricefield.

The above are full taxes, levied in years of plenty; where the crops are only partially good, about ten per cent of these taxes are remitted, and in bad years they are supposed to be totally remitted. The official land measure is:—

§ 1 foot square=1 *p'a* ("handful.") An area of ground supposed to contain from twenty to forty young rice plants.

10 *p'a*=1 *sok* ("bundle.")

10 *sok*=1 *pu* ("load.")

100 *pu*=1 *kyel*.

The number of *mon* (‡-acre or 733½ sq. yds.) to the *kyel* differs according to the class in which the field is rated, thus:—

A field of one *kyel* of the 1st class has 38 *mon*

"	"	2nd	"	44½ "
"	"	3rd	"	54½ "
"	"	4th	"	69 "
"	"	5th	"	95 "
"	"	6th	"	152 "

The average yield of a favourably situated ricefield is about 20 *tu* for every *tu* of seed sown; but some fields produce as much as 60.

* 10 Kuan-sing=1 Kuan-tu. 1 Kuan-tu weighs 16½ lb. English. The "market" sing (*ter*) is nearly three times as large as the *kuan-sing*. The taxes are supposed to be paid in *kuan-sing*, but I learn from the people that the native official collects them according to the *market-sing*, while he remits them to the Government in *kuan-sing*.

† 10 Kuan-sing=1 Kuan-tu.

‡ The price of a silver dollar fluctuates between 500 to 750 *cash*.

§ The "foot" varies according to the "class" of the field.

Although by law the taxes are the same for all, in practice abuses creep in, a small and poor field often having to pay as much as, and even more than, a larger and richer yielding field. One explanation for this is that, as the fields are seldom (if ever) measured a second time in a generation or so (though by law they ought to be remeasured every twenty years), the owner gradually enlarges his field by encroaching little by little each year on the surrounding uncultivated land, paying only the taxes on the original measurements. Land is not sold by any fixed standard. The price of a field or plot of ground is regulated either by the time occupied in ploughing it (this applies more to P'yengyang and the northern than to the southern provinces), or by its average yield of grain per year.

At Fusan the price of a field yielding two crops a year—*i.e.*, barley or rye in the spring and rice in the autumn—ranges from 2,000 to 7,000 *cash* per *tu*, determined by its more or less favourable situation for retaining the rainfall.

The price of a field in which rice only is planted runs from 2,000 to 5,000 *cash* per *tu*, according to its situation and reputed yield.

CROPS AND THEIR ROTATION.

In fields that produce two crops during the year—say, rice and barley—the rice (paddy) is sown early in the 4th moon (May), transplanted in the 5th (June), and gathered during the 9th (October). The field is then ploughed up and allowed to lie fallow for about ten days, when barley or rye is planted. This ripens, and is gathered during the 4th and 5th moon (May and June), after which the ground is ploughed up and water run in. After remaining in this condition for a few days, the field is again ploughed while flooded with water, and the young rice plants set out in rows. Each “setting” contains from two to four plants, and often six, if the field is rich. Little or no manure is employed on ricefields.

When rice alone is raised, the crop is usually gathered later—say the 10th moon (October-November)—and the field remains fallow until about the 3rd moon (March-April) of the following year, when it is ploughed up and water run over it in preparation for the transplanting of the rice.

In barley, rye, or wheat fields, the seed is sown in the 10th moon, and the crop gathered in the following 5th moon (May-June). Beans (or vegetables) are then planted, which in turn are gathered during the 9th and 10th moons. This ground is usually well fertilised at the different seasons for sowing.

BICYCLE EXPERIENCES IN KOREA.

THE bicycle has evidently come to Korea to stay. Already there are fourteen wheels here in use and it is reported that a number of others have been ordered. There are four lady riders at present in Seoul.

The absence of wheeled vehicles in Korea, aside from the few clumsy carts, leaves the roads unprovided with a passage for wheels of any kind. A very good stretch of road may suddenly be crossed by a ditch with stone walls, over which a cart might bump in comparative safety, but which compels the bicycle rider to dismount. And when this occurs at the bottom of a long hill over which the wheelman is coasting for the first time, he has to be quick about dismounting. I was caught at the bottom of the long steep hill from the north-west gate, in that manner, and having no brake and not at that time knowing the useful expedient of pressing the toe upon the forward tire, it seemed as though both wheel and rider were about to be badly smashed. Preferring bushes to rocks I turned the wheel upon a hedge some twelve feet high and saw the front wheel climb it as I slid off behind. Fortunately the Koreans did not laugh, they thought the machine such a very strange thing anyway that a little vagary like that was looked upon as the regular way of dismounting, or at best just a foreign way of doing it.

It is astonishing how differently a road shows up after one has gone over it a few times on a bicycle. I had ridden and walked down that hill scores of times and was positive I knew it well. So I did for anything but a wheel. Thus again, a road that at first seems impracticable for bicycle use seems to grow much better the oftener it is ridden over. The road to the cemetery is so bad on the first half as to quite discourage one at first but after a few trials it can be passed over with but a very few dismountings. The last half of this road is simply delightful.

Very pretty scenery, smooth, hard surface, and just hills enough for pleasure. The roads to Mapoo and Riong San also improve on acquaintance. The road to Han Kang is bad beyond excuse.

Best of all rides about Seoul is the short ride out of the east gate to the government farm about five or six miles, or the longer and more picturesque one to the Royal Tombs, out of the east gate and some thirteen miles each way. Before the rainy season one could go to either of these places with scarcely any difficulty—probably three places would require a dismount. There are good short rides about Seoul, and on any of the broad streets of the city.

The only quick and easy way to reach Chemulpo is by wheel. It can be done without particular exertion in three hours, and but for seventeen minutes toiling through the sands, it is a delightful ride.

So far the bicycle seems to inspire the people with good nature. It certainly has that cheerful effect on the rider after he gets over the period of "the bicycle countenance." The toilers in the fields invariably stop and laugh and jest at the, to them, strange spectacle. Passers on the roads usually call out "good, good," "going well" or similar kind expressions of appreciation. Sometimes when the noiseless steed suddenly overtakes a listless pedestrian and passes him like the wind, his fright is laughable to behold.

One day in approaching the east gate with three ladies and three other men on wheels we suddenly came upon three countrymen in large basket hats and much under the influence of liquor, for they had sold their produce and were dragging their heavy feet homeward. As we dashed up to them they seemed too astounded to move and stood there aghast, muttering something which I think was the Korean equivalent of the English "I've got 'em again." Perhaps this long dragon-like apparition may be the cause of their swearing off.

The dogs act in a most comical manner towards a bicycle. When a dog is suddenly awakened out of sleep by the near approach of a bicycle his fright is usually laughable to witness, even the people near by enjoy the sight as the dog runs, yelping tho unhurt, for some good shelter. When the canine has had time to calmly witness the approach of the wheel, however, he seems tickled with the absurdity of it and will run good-naturedly along by the side of the machine which goes so smoothly as to delude him into a vain desire to show how easily he can keep up with it. He usually soon gives this up as do the boys and even some men who try it. At times dogs will run and snap at the rear wheel, it it usually only a feint however.

The women are the greatest trouble to the bicyclist; covered up with their veils they can see but little, and if let alone they could be easily passed, but just as one is about to get safely around one of them, some officious person in the rear calls out to her to get out of the way, this she promptly does by jumping right into the machine, for a Korean woman will never look before she leaps.

When a thing like this occurs, the men of the locality usually come up and assure the wheelman that it was her mistake and she "meant no harm" by getting run over. Evidently they fear they may have trouble for stopping this foreign invention so suddenly. Their good nature, or whatever it is, ought not to be imposed upon by the fast riding of wheels through the crowded streets. There are good places enough where one may let out and get a good spin, without endangering the limbs of the women and children by scorching through the crowded streets.

At present, those like myself who ride the wheel here for simple pleasure are few. Some of our people use them in "country work" and have made long and successful trips by wheel in the interior.

H. N. ALLEN.

SHOULD POLYGAMISTS BE ADMITTED TO THE CHRISTIAN CHURCH?

II.

WHEN Jesus lived among men divorce and immorality were common enough, but it would be very difficult to prove even rare cases of polygamy among the Jews, Greeks or Romans. In the Roman world the only thing corresponding to polygamy was a loose form of concubinage, something like that existing at present in Japan. "An absence of three successive nights broke the bond." *See Schaff-Herzog.*

To those who had the hearing ear, Christ again lays down new laws,—which are only the old, spiritualized. For the hardness of your hearts Moses suffered certain things, "*But I say unto you.*" Even if nothing had ever been said on this subject before, Christ speaks as one who is clothed with the power to lay down new laws. His words have the ring of a new interpretation and are vital with new life. By means of them we may understand the real meaning of the Old Testament. His laws were for the government of a Spiritual Church, not merely for the regulating of a worldly state church, composed of both the regenerate and the unregenerate. The Church will be pure in proportion as it obeys Him. What does He teach? Matt. 19: 4. He "made them male and female," not male and females. Matt. 19: 5. "They twain shall be one flesh"—Two, not three or more. In Mark 10: 11, He says, "He that putteth away his wife, and marrieth another, committeth adultery against her." The sin is not only committed against God but against the wife. Bad as putting away would be, the sin evidently does not consist in putting away. That has another name—divorce. The Sin is called *adultery*, and consists in marrying another after divorce. This view is still further strengthened by the clause in Matt. 5: 32, "Causeth her to commit adultery." Certainly she did not sin by being forcibly "*put away*," but by "*marrying another.*" These passages are still further incidental proof that there was no polygamy among the

Jews. He speaks as if marrying again without putting away was not known. Again, if the act of marrying again after putting away was adultery what was a second marriage without putting away the first?

In 1 Cor. 7: 2 we are taught, "Let every man have *his own* wife, and let every woman have *her own* husband." Individual proprietorship is impossible in polygamous relations. Says 1 Cor. 7: 4, "The husband hath not power of his own body, but the wife." Which wife? "*The* wife." In Ephesians 5: 22 - 33, the union existing between Christ and His Church is typified by that existing between husband and wife. As we are members of the body of Christ, so husband and wife are members of each other. "He shall leave father and mother, and be joined to his wife." Can he be joined to *his wife* and at the same time joined to some other woman? If so do the three become one unit? Or is the man divided to become a part of several units?

The universal assumption in scripture is not only that the believer should have but one wife, but that monogamy was the only existing condition in New Testament times. Though the everyday life of the people is entered into with much fullness and detail yet no mention is made anywhere, in all the twenty-seven books, of a second wife or concubine, or of children by second wives or concubines, or of any of the many complications which would have arisen from such relations. If the custom existed why was it not frequently alluded to as it was in the Old Testament.

It is objected that there is no command in the New Testament against polygamy. But where was the necessity for a command? If we bear in mind that there is no proof from the New Testament that polygamy existed among the Jews at that time, and that Jewish historians affirm that it had been forbidden since the time of Ezra, it cannot be a surprise that there was no specific command against it. No condition needing to be met, no command was made. There is likewise no specific command against stock gambling or ancestral worship. Whatever may have been the case in the corrupt court of Herod (who was a law unto himself), polygamy was outlawed in the circles in which the early Christians moved. The early converts were largely from the Jews or Gentile proselytes, who were already under the religious influence of the Jewish Synagogues. In case they were Roman citizens there was the additional certainty that they were not polygamists, because of the Roman law against it. One wife at a time was the law, tho there might be, living in the same community, a number of divorced wives. With the ideals and antecedents of the Old Testament, and with the high

moral teachings of Jesus, and under the guidance of the Holy Spirit, the early Christian Church went out into the Jewish and Roman world. We cannot doubt that in founding churches among these heathen they were faithful to their antecedents. If they were not, the burden of proof rests with those who charge them with unfaithfulness.

In the absence of other proof three texts are quoted as implying that there was polygamy in the apostolic church, 1 Tim. 3: 2 and 12: and Titus 1: 6, where it is said that bishops and deacons should be "the husband of one wife." From these texts some think that there were laymen in the church who were polygamists tho polygamy was forbidden to church officers. This seems a very slender thread upon which to hang so weighty a matter. At most the existence of polygamy can only be inferred from these passages. Its existence is not affirmed. If these passages do prove that there was polygamy in the early church,—church officers alone being debarred from that relation—then they prove a great many other things. They prove negatively that even tho a man was not blameless, vigilant or sober, or of good behavior, tho he was given to much wine, a striker, greedy of filthy lucre, not patient, a brawler, covetous, tho he did not rule well in his own house, did not have a good report of them that were without, was double-tongued, self-willed, soon angry, not a lover of good men, unjust, unholy, intemperate—yet nevertheless he could be an acceptable layman in the church. Are not all the qualities mentioned in these verses—including monogamy—taught to be necessary in the church officer, without implying their absence in the ordinary church member?

There are four possible interpretations of these texts.

1. *Church officers are forbidden to have plural wives, tho other church members might be polygamists.* This interpretation permits all the laity to be polygamists. Insist on this meaning and it will not be long before there will arise in the native church those who will claim the lawfulness of polygamy for all not church officers. How can they be proved to be wrong except by arguments which disprove this interpretation?

2. *Church officers must be married men.* This is the interpretation of the Greek Church. It is true that the scripture honors marriage and that the most of Church officers in Bible times were married men. Were the question under discussion whether the clergy should be married or celibate, then these texts are unanswerably in favor of marriage. Scripture and history show conclusively that ministers should ordinarily be married men. To be the "husband of one wife" was to be married, not celibate.

But this interpretation, which makes the marriage of the clergy an obligatory law, is untenable. It is contrary to the spirit of 1 Cor. 7: 24-40, and is discredited by the example of Paul himself and of many godly men.

3. Church officers may marry but once, and on becoming widowers are not to remarry. This is not according to the analogy of scripture, there being no other law on record forbidding either men or women to marry again after their first spouse was dead.

4. Church officers must be chosen from those who have but one living wife, i.e. there must be no divorced wives. This interpretation certainly seems a most natural rule for a community where divorce and immorality were common, but where polygamy was practically unknown. To understand the law, let us consider the social conditions of that time. “There are women who count their years not by the number of Consuls, but by the number of their husbands”, says Seneca. ‘They allow themselves to be divorced before the nuptial garlands have faded,’ mocks Juvenal. ‘They marry only to be divorced,’ says Tertullian. Matrimonial fidelity was made a matter of ridicule.” See Uhlhorn’s *Conflict of Christianity and Heathenism*, page 101.

Such being the prevailing social conditions it would be necessary to prevent those whose past lives had been so disgraced from becoming church officers.

As shown above under No’s. 1, 2, and 3, No. 4 is by the method of exclusion the only possible interpretation. It also meets and suits all the other conditions of scripture; one wife, not two or more; the undivided home, undisgraced by the scandal of a divorce; father and mother living together through life in mutual love and respect, proper patterns for their children, models for their neighbors, types of the mystic union between the heavenly Bridegroom and His redeemed Bride. Such men only were suitable to become church officers. Men with several divorced wives would be poor examples and little fit to become pastors.

Confirmatory testimony is found in submitting 1 Tim.5: 3-10 to the same tests. Those widows who were to be recipients of the Church’s benevolences must be above a certain age, must be without relatives to whom they could look for support, must possess a certain moral character, and must have “been the wife of one man,” vs. 9. There are also four possible interpretations corresponding to those given above.

1. She must have had only one husband at a time, the other women in church might have several husbands at a time. It is unreasonable that this interpretation, which is exactly similar to

No. 1 above, should have no advocates. Polyandry is always less popular than polygamy. The distinction can scarcely be said to be a scriptural one however, but arises from the corrupt nature of man.

2. *She must have been a married woman.* This interpretation is mentioned simply to complete the analogy. It is required by the word "widow," just as No. 2 above seems to be suggested by the words "husband of one wife." The fact that she was a widow, i.e., not a single person, was an indication that she had not an immoral life, as all unmarried females in that age did. But as it cannot be construed into a law prohibiting charity to be given to poor but worthy women simply on the ground that they had remained unmarried, so No. 2, above, cannot be construed into a law making marriage of Church officers obligatory.

3. *She must never have been married but once,* having remained a widow since the death of the first husband. This is not required by the use of the words "one husband." A woman who married again after the death of her first husband would be the lawful "wife of one husband" at a time. To forbid that aged widows he cared for because they had been twice married, even tho lawfully married, would be opposed to the context. See 1 Tim. 5: 11—14 "we will therefore that the younger women marry," and Rom. 7: 3. After her husband is dead "she is no adulteress, tho she be married to another man."

4. *She must never have had but one living husband at a time,* i.e. She must never have been a divorced woman. She must be a person of good moral character. This interpretation agrees with the universal practice of the church branding divorce but honoring widows that are widows indeed. Like interpretation four above (1 Tim. 3: 2) it agrees with all the scripture conditions and with the conditions then existing in the Roman World.

To recapitulate, polygamy was an after-growth, not existing among men as originally constituted. It is contrary to the highest Old Testament types and figures. It is either right and commendable or wrong and forbidden by the seventh commandment. Altho with other sins it was tolerated in Old Testament times, yet the general effect of Old Testament teaching was its exclusion from Jewish Society. It was not practiced by the Jews, Greeks or Romans in the time of Christ. The Spirit of Christ's teachings is against it. There is not a single allusion in the New Testament to its existence, there is not the slightest proof that the apostles ever met with it or that they allowed it to enter the early church. It is directly opposed to the fundamental idea of marriage. It is carnal, worldly, and detrimental

to the best interests of the church and of the individual.

There is only one plea for its toleration which deserves earnest attention. God tolerated it in the early ages of the Jewish Church, why should not we in the establishment of the church in heathen lands? This has been answered above by the fact of the dual nature of the Jewish church. The Christian Church has a different object in the world, has different rules for admission and exclusion, is organized differently with different officers and rules of discipline. It is a spiritual body, the Bride of Christ, and it must guard sacredly inherited precedents lest the betrothed of Christ be defiled. God's toleration might be pleaded with equal force in favor of concubinage, impurity, slavery, murder, lying, idolatry, &c. The spirit of the New Testament Church is "*separation from the world.*"

If from a study of the scriptures polygamy cannot be proved to be wrong, then we should have no rules against it either in America, England or Korea. A writer in the August number of the KOREAN REPOSITORY 1895 says, "I fail to find a single instance where God has excommunicated a man because of his living with two or more wives or concubines." *** "I fail to find a single instance where God at any time condemns polygamy as a sin that should shut a man out from the Church." Nevertheless he says, "I would not be misunderstood as advocating the right or propriety of plural marriages. Far from that, I believe we cannot stand too firm against that pernicious evil." *** "Within the church of course it never can be tolerated. If it occurs there is but one thing to be done. Cast him out" But why? On whose authority? Whose law has he broken? Would he cast him out on the mere authority of man? Let us be careful. We must get the authority from Scripture or we must never use it in any case. Look again. The authority is in the Scripture and it holds against the writer's position.

In the absence of Scripture proof an appeal has been made to the merciful character of the Gospel. The side favoring the admission of polygamists to the church is called the side of mercy, charity, &c., and those who would exclude polygamists until they discontinue the sin are likened to the Pharisees who stuck to the letter but missed the spirit of the law. That beautiful grace, Christian charity, was never meant to cover the multitude of unforsaken sins. That would be simply licentious Antinomianism and has no place in a gospel which teaches the forgiveness of sins repented of and forsaken but hates sins adhered to and apologized for. The sinner is forgiven but commanded to go and sin no more. Christian charity asks no more. It can ask no less.

II. WHAT SAYS CHURCH AUTHORITY.

There seems to be an opinion that church authority is very much divided on this subject. Speaking broadly this is not the case, tho a few individuals who favor the admission of polygamists might be quoted. It can be shown that the Christian Church has always been rigidly in favor of monogamy, and that polygamy has only been tolerated in comparatively exceptional cases. Tho the authority of the few great names really settles nothing, yet there is reasonable certainty that a position almost universally taken by the Church has weighty arguments in its favor.

Much light is thrown on the conditions of society in the earlier Christian centuries by the decrees of the Roman Catholic Church. Altho in the earlier decrees concubinage and kindred sins were frequently alluded to, polygamy is not mentioned,—another incidental proof of the monogamy of the Romans. "If one of the faithful hath a concubine, if she be a bond servant, let him leave off that way, and marry in a legal manner" (according to law a freeman could not marry a slave); "If she be a free woman, let him marry her in a lawful manner; if he does not, let him be rejected." Quoted from "*Apostolical Constitutions* dating before A.D. 325." *** "For a married man to have a concubine was declared to be adultery. So Augustine in sermo CCXXIV." *** "Whosoever hath both wife and concubine must be kept from Communion." "A layman who hath both wife and concubine will be excommunicated." &c. *Schaff Herzog*. These various decrees reveal (1) the evils with which the Roman church had to contend, and (2) the position she took on the subject. Not until the Council of Trent (A.D. 1643-63), when her missionaries had gone to countries remote from Rome, do we find any allusion to polygamy. "In Canon two we read, 'If any one says it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any divine law, let him be anathema.'" *** "In Protestant Churches the immorality of concubinage has never been doubted. It constitutes ample ground for the excommunication of a member. The bigamy of Philip of Hesse is an exceptional case." *Schaff Encyclopedia of Religious Knowledge*.

The opposition to polygamy has taken so firm a hold upon the Protestant Church that compilers of the *Report of the London Missionary Conference 1888* find it necessary to apologize even for the insertion of a report of the discussion concerning the admission of polygamists to the church. See Introduction, page XXXV. "There is the boldest advocacy of the reversal of the policy hitherto pursued by Missionary Societies in regard to the

admission from heathenism of converts who have more than one wife. The practice hitherto has been to insist upon all but one being cast off, without regard to the laws of the country and rights of the wives and children." This quotation showed the policy pursued by all the great Missionary Societies prior to 1888. The compiler continues, "As in such discussions the advocates of new and peculiar views are generally the most forward to speak, it might appear, if speeches were *counted*, as if the majority were in favor of the change. Altho we know that the large proportion of silent members were opposed to any change except, it may be, in certain cases to be judged on their own merits, we did not feel at liberty to leave out the remarks of any of the speakers," &c. "The reader is left to *weigh* both evidence and argument and arrive at his own conclusions." A close study of the discussion in the London Missionary Conference will show clearly that the majority of those who favored the admission of polygamists did not voice the opinions of their missions, but expressed merely their own personal views. The great missionary societies, or even the missions, which favor admission are very few indeed.

The Committee of the Church Missionary Society in 1857 printed and circulated for the information of their missionaries a minute against the admission of polygamists to the Church. After remarking, "It must be borne in mind there is no evidence that polygamy was regarded otherwise than as an offence to the Jews in our Lord's time, or that it was commonly practiced. It was also forbidden by the Roman law;" and giving excellent scriptural arguments to prove that polygamy is contrary to the will of God, they say, "The natural conscience of every man must bear witness, however faint, to this truth. The condemnation of the practice by the Roman law, and by other heathen nations, is a testimony to this fact. The original creation of one man and one woman, may be appealed to as enforcing the true nature of marriage. The saving alive in the ark of men with one wife each, which is a type of admission to the church of Christ, together with the providential equality of the sexes in every land, and at all times, may be pointed out as corroborative testimony to the continued force of the original institution. Various other moral considerations may be urged, to show that the practice is unlawful. &c." ** "The forgoing review will help also to decide the question of the admission of polygamists to baptism. The sin may have been commenced in ignorance, but its continuance, after Christian instruction must bring guilt upon the conscience. The polygamy which is prohibited by the law of God is not only the *taking* but the *having*

and retaining more than one wife. Baptism upon every view of the ordinance carries with it a public profession of submission to the Law of Christ, which the polygamist habitually violates. In the case of those, especially, who are baptized according to the adult service of the Church of England, no man can honestly say that he will "obediently keep God's commandments, and walk in the same all the days of his life." when he purposes to live with two or more women, as wives, at the same time. See Appendix C in the *Report of the Conference 1862-63*.

One of our own number recently, by letters to leading missionaries in neighboring countries, collected some valuable information and arguments favoring both sides of this question. It should be noted that those who wrote favoring the admission of polygamists were largely from two countries only—China and India—covering but a limited portion of the Church both in time and space. In the case of certain missionaries to whom has been committed the wide-spread proclamation of the gospel rather than the organizing of the church, it must be acknowledged that their views would be of more worth were they discussing subjects relating specifically to evangelistic methods rather than to rules for organizing Presbyterian churches. In council it takes a consensus of many men of many minds to reach a wise decision. After hearing the letters from missionaries read and the declaration made that so many were in favor of excluding polygamists from such membership and that so many were in favor of admission, I must confess to having had a secret wish to make a very different classification of sentiments expressed. It would have been about thus. (1) Favoring exclusion, about so many, (2) favoring admission about so many, (3) doubtful, or those who didn't exactly know their own minds, but who perchance may have used an expression of sympathy for the poor second wives and their children and the hope that they be not harshly dealt with, about so many. Many of the letters of the third class did not contain an expression with which I cannot heartily concur, for who does not feel sorry for unfortunates, and who would not advise that they be well treated? The position of many of those favoring admission was much weakened by the confessedly adverse views of the majority of missions to which the writers belonged.

Now comes a reply to the memorial of the synod of India to our General Assembly asking leave to baptize "converts who have more than one wife, together with their entire families." Dr. J. J. Lucas, protests against this action as a violation of the organic law of the church,* shows that this synod is the only

*This was also the view taken by the last General Assembly of the

mission in India taking such a stand. No other church in India, so far as I know, permits the baptism of polygamists. The two largest missions in North India forbid it. A committee of Bishops of the Church of England reported to the Lambeth Conference against the baptism of polygamous converts. In their report they say, that they cannot find that either the law of Christ, or the usage of the early church, would permit the baptism of any man living in the practice of polygamy, even though the polygamous alliances should have been contracted before his conversion." The Bishop of Lahore has decided that polygamists shall not be baptized. The North India Conference of the American Methodist Church takes the same ground, saying, not too strongly, that "if we allow polygamy a place among us, there is reason to fear that it will long remain a source of trouble and weakness to the infant church, which can ill afford to contend with such an element."

One of the very best of authorities on scriptural and ecclesiastical questions, Dr. Charles Hodge, says, "From all this [scripture arguments from the nature of marriage] it follows that as it would be utterly incongruous and impossible that Christ should have two bodies, two brides, two churches, so it is no less incongruous and impossible that a man should have two wives. That is, the conjugal relation, as it is set forth in scripture, cannot possibly subsist, except between one man and one woman." "If such be the true doctrine of marriage, it follows, as just stated, that polygamy destroys its very nature. It is founded on a wrong view of the nature of woman; places her in a false and degrading position; dethrones and despoils her; and is productive of innumerable evils." In discussing the question whether Christ made a special exception in favor of those who contracted marriage with more than one woman in the times of their ignorance, he says, "It concerns a matter of fact. Those who assume that such an exception has been made, are bound to produce the clearest evidence of the fact. This is necessary not only to satisfy the consciences of the parties concerned, but also to justify a departure from a plainly revealed law of God. It would be a very serious matter to set up in a heathen country a church not conformed in this matter to the usual law of Christendom. Missionaries are sent forth

Northern Presbyterian Church. Without suggesting any change they decided that the admission of polygamists would require a revision of the *Confession of Faith*. "Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time." See *Confession of Faith*, Chapter XXIV.

not only to teach Christian doctrine but Christian morals. And the churches which they found, profess to be witnesses for Christ as to what he would have men believe, and as to what he would have them to do. They ought not to be allowed to hear false testimony." For much valuable teaching on this subject see *Hodge's Systematic Theo'ogy*. Vol. 3. page 380-390.

The same author quoted in the *Records of the Missionary Conference, Shanghai*—1890—page 616, says, "That polygamy was not allowed in the apostolic church, is shown by the fact that it has never been tolerated in any subsequent age. All Christians [individuals excepted] have regarded polygamy as contrary to the will of Christ, and therefore it has never been tolerated in any Christian church. This fact alone has, with me, great weight. *It would be deplorable if now, in the nineteenth century, evangelical churches should be established among the heathen, teaching that a man may be a Christian, i.e., obedient to the law of Christ, and yet be a polygamist, contrary to the teachings of the saints in all ages since the advent of Christ.*"

W. M. BAIRD.

EDITORIAL DEPARTMENT.**REACTION.**

IN our issue for February, immediately after the flight of the king to the Russian Legation, we said, "We have it from the best source that Russia wishes to see the king perfectly free in the affairs pertaining to his kingdom, introducing reforms with the help of Ministers selected by himself." Much speculation has been indulged in since then as to the liberty His Majesty enjoyed and exercised in his new home. It is not our purpose now to discuss this question. The general impression in Seoul is that the king selects his own advisers, takes a stroll when he pleases, walks to Korean territory to receive the credentials of Japanese Envoys and enjoys a freedom that is not in keeping with the seclusive etiquette of his former model—the Chinese court. His Majesty, for the past decade or more, has been credited with ideas of progress, "the most progressive man in the kingdom." We shared this belief and it may be true. We hope it is, but if it is, the king has done and still is doing himself a great wrong in the marvellous ability he displays in calling about him as advisers men of the most outspoken conservative type. We do not say this is wrong. We simply note the fact and it is perhaps necessary for us to seek some deeper reason for these selections, or if unsuccessful to revise our opinions.

From the 11th of February until the present time there has been a constant decline in influence of the Progressive party and a steady and rapid increase in power of the Conservative party. For we do not admit that the late Kim Cabinet represented the best element of the Progressive party. And at the same time it is to be noted that the reform element in the present cabinet made itself felt in the matter of the Seoul-Chemulpo and Seoul-Wi Ju railroads as well as in several recent edicts that show progressive tendencies. But within the last week (we write Aug. 19th) the power of the Conservative faction distinctly asserted itself in the refusal to make a contract with the Japanese syndicate to build the Seoul-Fusan railroad.

The Minister of Education is a staunch believer in the doctrines of Confucianism to which of course no exception can be taken. He has publicly expressed his contempt for some if not for all of the reforms introduced during the last two years. In this he may be sincere but he is neither wise nor patriotic. The Chief of Police, a former General in the army, is a stalwart Conservative and, if report may be believed, is using the police in a way entirely consistent with the customs that were so prevalent from 1884 to 1894 but which use was not then and cannot now be said to be conducive to the general good. Count Inouye once told us that there had been a constant feud between the army and the police (formerly *ki su*) as the latter were what may properly be called the retainers of feudal lords whose bidding in arresting and terrifying the people they obeyed with an alacrity worthy of a righteous cause.

There is a general desire among certain classes that were so unceremoniously turned out of office when the Japanese army took possession of the capital two years ago, to return to the "good old times" and it is the growth of this sentiment that is cause for anxiety to us who would like to see Korea advance along progressive lines. Already it is whispered, tho we do not have sufficient data at hand to affirm it, that offices are sold. When a Korean official purchases a place he does not recognize the doctrine that "public office is a trust," neither is he concerned primarily about the welfare of "the dear people" to whom he is sent.

This relapsing or retrogradation cannot mean any good for the country. The JAPAN MAIL, in an able editorial in its issue of July 11th, assigns two reasons for opposition to the reforms introduced into the government. The breaking up of "the system of hereditary office holders" and

"The disbanding of the *Kogun*, (the class of private soldiers referred to above we presume) a force organized originally by the Tai Won Kun after Admiral Roze's repulse in 1866." "The privilege of holding this or that official position descended from father to son in absolute entail. Incompetence, extortion, dishonesty—nothing interrupted the succession. Governors of provinces, indeed, were appointed by the Central Government, and the small suites that accompanied them found employment within their districts. But, for the rest, the whole provincial administration was in the hands of hereditary office-holders, with results probably never surpassed in any part of the world." "It may well be imagined that every family deprived of such a valuable hei-loom became bitterly opposed to reform and its representatives."

Yangban is another term for substantially the same thing. "Civilization nonsense" was the characterization one of this class gave to the reforms not long since. The abrogation of class distinction "gave the young Korean a certain degree of self-respect and when official promotion was based on merit there was hope.

All this is changed or is changing and we seem to be about to fall into the old ruts.

THE INDEPENDENT vindicates its right to the name it has chosen for itself and waxes warm, watching closely the trend of events in the capital and seeing the "evils, more or less serious that are creeping in." The editor thinks there is danger of alienating the good will of the friendly powers to whose moral support Korea owes a great deal but which she either fails to appreciate or is indifferent to. It sees this danger in the fact that the murderer of Kim Ok Kiun "holds one of the highest positions (outside of the Cabinet) in the government. An innocent man has now been forced from his position in the Law Office to make way" for the man who two years ago attempted to take the life of Pak Yong Ho while in Japan. "Not only so but the killing fraternity have become so emboldened by the present attitude of the government that the murderers of Kim Hong Chip, Chung Pyeng Ha and O Yun Jung have approached the Finance Department thro emissaries suggesting that they should be rewarded for meritorious services."

Foreigners residing in Korea cannot object to the king selecting as his advisers men of conservative principles. Whether their selection means the best good for the country is a question on which there is room for difference of opinion. We do not affirm that the men whose lives were taken with violence were exemplary in all their doings. On this we do not now express an opinion. But the barbarous mutilation of the body of Kim at Yang Wa Chin two years ago and the insane rejoicing over his assassination, in the Palace, were done in spite of the protests of the friendly powers. Well may our contemporary ask, "Has the Korean government reached a point where she can defy the unanimous sentiment of all her friends and trample under foot the teachings of her own classics, and expect that friends will continue to smile?"

That there are honest and blood guiltless men in the Conservative party we do not for a moment doubt. That there are others who oppose the reform movements from honest motives may also be granted. But the return to power of men of unsavoury reputation, to put it very mildly, and the vindictiveness exhibited by them against individuals of the opposite party cannot mean good for the country.

How long this present reaction will continue, we of course have no means of knowing. We have given a few reasons why it was inevitable. We hope in some way Korea will be saved from falling into a condition of stagnation and death.

The Annual Meeting of the Methodist Episcopal Mission was held in the chapel of the Pai Chai College Aug. 19—24, the Rev. Bishop Isaac W. Joyce presiding. The sessions were very harmonious, the reports from the members showed progress in the several departments of mission work, while the two sermons of the Bishop and the daily addresses on the higher life were highly appreciated. We hope to make extended reference to the reports in our next issue and shall only take space enough to thank the Mission for the following action, which had the full concurrence of the Bishop, in reference to this magazine.

"Whereas THE KOREAN REPOSITORY published by three members of the mission is the only English publication in Korea that presents the work of missions to the world.

Resolved, that this Mission commends the efforts and expresses its appreciation of the value of THE REPOSITORY as an interpreter of Christian work in this land and commends it heartily to the public."

The Appointments for the ensuing year were read by the Bishop and are as follows,-

W. B. Scranton Superintendent. Aogi, to be supplied; Chemulpo, G. H. Jones; Chon Ju, to be supplied; Kong Ju and Su-Won, W. B. Scranton, Pyeng Yang, W. A. Noble; Seoul, Baldwin Chapel (East Gate) D. A. Bunker, H. B. Hulbert; Chong Dong, Ewa Hak-dang and Chong No, H. G. Appenzeller; Sāng Dong W. B. Scranton. Tai Ku, to be supplied; Wi Ju, to be supplied; Won San, to be supplied.

H. G. Appenzeller, President Pai Chai College and Principal of Theological Dept. D. A. Bunker, Principal Academic Department Pai Chai College. J. B. Busteed, M.D. W. B. Scranton M. D. physicians in charge of medical work in Seoul; W. B. McGill in charge of medical work in Wonsan; E.D. Follwell, M.D. in charge of medical work in Pyeng Yang; H. B. Hulbert, Manager of the Mission Press; H. G. Appenzeller, Manager of the Book Concern.

Appointments of Woman's Foreign Missionary Society for Seoul. Mrs. M. F. Scranton, Miss L. C. Rothwieler, Miss M. W. Harris, evangelistic work; Miss J. O. Paine and Miss L. E. Frey, in charge of school work; Miss M. M. Cutler M.D. in charge of Woman's Hospital, Miss E. A. Lewis, Assistant. Mrs. G. H. Jones, woman's work in Chemulpo and Kang Wha Circuit.

Bishop and Mrs. Joyce left Seoul on the 26th inst. to attend the Conferences in China. They expect to visit Korea again next spring.

OFFICIAL GAZETTE.

COMPILED FROM THE INDEPENDENT.

Edict:—Many districts have neglected to send their revenues to the Government. Some have not sent any at all, and others have sent only a part of the regular amount. The Minister of Finance is hereby instructed to make thorough investigations of these cases and if he finds that the officials are responsible for this negligence, they will be punished severely.

Edict:—No. 35. Edicts No. 99, concerning the organization of offices of Governors and Magistrates; No. 101, concerning the ranks and titles of provincial officials; No. 103, concerning the salaries of the subordinate officials of the provinces; No. 163, concerning the expenses of the provincial offices; No. 164, concerning the salaries of magistrates, all of which were issued during the 504th year of the Dynasty, are hereby abolished.

Edict:—No. 36, gives the new law concerning the reorganization of the Gubernatorial and Magisterial offices in the country. We have no space to give the whole, but the gist of it is as follows. The twenty-three provinces are made into thirteen. *Kyeng Ki*, head-quarters at Su-Won with thirty eight Magistracies; *Chung Chung North*, at Kong-Ju with seventeen Magistracies; *Chung Chung South*, at Kong-Ju with thirty-seven Magistracies; *Chulla North*, at Chun-Ju with twenty-six Magistracies; *Chulla South*, at Kwang-Ju with thirty-three Magistracies; *Kyeng Sang North*, at Tai-Ku, with forty-one Magistracies; *Kyeng Sang South*, at Chin-Ju, with thirty Magistracies; *Whang Hai*, at Hai-Ju, with twenty-three Magistracies; *Pyeng An South*, at Pyeng-Yang, with twenty three Magistracies; *Pyeng An North*, at Jung-Ju, with twenty-one Magistracies; *Mang Won*, at Chun-Chon, with twenty-six Magistracies. *Ham Kyeng South*, at Ham Heung, with fourteen Magistracies. *Ham Kyeng North*, at Kyeng-Sung, with ten Magistracies. The City of Seoul will have a Governor whose jurisdiction extends to the city limit, and beyond that the territory is under the Governor of *Kyeng Ki*. The salary of Governor is \$2,000 per annum; and that of Magistrates is different according to the grade of the district. There are five grades of Magistracies, the first grade pays \$83 per month; 2nd \$75; 3rd \$66; 4th \$58; 5th \$50. Magistrates of Kwang-Ju, Song-Do, Kang-Wha, In-Chun, Tong-Nai, Duk-Won, Kyeng-Heung, will receive \$1,200 per annum; and the Magistrate of Ché-Ju will receive \$1,500 per annum. Each Governor is allowed six chusas, two police officers, thirty policemen, ten clerks, four chamber boys, fifteen servants, sixteen coolies, and each Magistrate is allowed one citizen adviser, eight police officers, nine clerks, three chamber boys, eight policemen, ten servants, nine coolies, two watchmen. These retainers vary in number according to the grade of the magistracy. The above figures are for the 1st class districts.

Edict:—No. 40. Rules and regulations governing the limits of power and privileges of Provincial officials. (1) The Magistrates must communicate with the Home or any other Dep'ts thro the Governor of the province; and all *Edict's* and orders of the Government will be communicated to the Magistrates by the Home or any other Dep't thro the Governor of the Province. But in case of emergency this rule may not be observed. (2) Magistrate of Ché-Ju can have direct communication with the Home Dep't. (3) Governors are allowed to send offenders of their own provinces to Seoul without orders from the Home Dep't, and they cannot imprison any body who resides in another province without consent of the Governor of that province. (4) Magistrates can punish offenders of their own districts with-

out getting consent from any higher authority. In cases of importance the matter may be referred to the Governor of that province; and if the Governor considers the case important enough he may report it to the Home Dep't. (5) This law takes effect from this day.

Edict:—No. 42. Rules and regulations governing the Royal Postal Service. (1) Postal Service is under the control of the Department of Agriculture, Commerce and Public Works. (2) Post offices are classified as first and second class. 1st class offices are in Seoul, Chemulpo, Wonsan, Fu-san Pyeng-Yang, Chun-Ju, Song-Do, Kong-Ju, Eui-Ju, Tai-Ku, and Kyeng Sung; 3rd class offices are in Su-Won, Chung-Ju, Hong-Ju, Nani-Won, Na-Ju, Ché-Ju, Chin-Ju, An-Dong, Kang-Neung, Chun-Chon, Hai-Ju, Kang-Kè, Ham Heung and Kap-San. Postal districts will be laid out by the Dep't of A. C. & P. W. (3) Each office will have one Postmaster and one or more clerks. (4) Postmasters are subject to the orders of the Minister and Vice Minister of the Dep't of A. C. & P. W. and each is responsible for the workings of his own office. (5) Postal clerks are subject to the orders of the Postmaster of their own offices. (6) Postmasters will be appointed from the list of postal experts, and the 2nd class offices will be managed temporarily by the clerks. (7) The Seoul office is allowed fifteen clerks; in the interior not more than three. (8) Whenever a post office is ready for transaction of business, the Dep't must make public announcement. (9) This law takes effect from this day. (10) *Edict* No. 125 concerning the Royal Postal Service issued the 504th year of the Dynasty, and *Edict* No. 10 concerning the same subject issued this year are hereby abolished.

Edict:—No. 43. The salary of Postmasters of 1st class offices will be \$40 per month, clerks \$20. Post masters of 2nd class offices \$30 and clerks \$20.

Edict:—No. 44. Rules and regulations governing the appointments and dismissals of Chusas in the Provincial Offices. (1) Chusas in office of the Governor of Seoul will be selected by the Governor who will report the names to the Home Dep't who will confirm the appointments. (2) Each Governor is allowed to appoint his own private Secretary and the other Chusas will be appointed by the Home Dep't from the citizens of that Province. The same is applicable to Ché-Ju Island. (3) Police officers will be sent to the Provinces from the Seoul Office for the present, but when the local police become experienced in the duty the Governor will have the power to select the Officers from the local force. (4) The Citizen Advisers will be selected from reputable men who have resided in the district over seven years. This selection will be made by popular vote, and the one who gets the largest number of votes will be appointed. (5) No Officer will be dismissed without a specified cause, and cause of dismissal must be reported to the Home Dep't. (6) The Citizen Adviser can not be dismissed without the consent of a majority of the people. (7) This law takes effect from this day.

Edict:—No. 50. Rules and regulations governing the office of Mayor of different Ports. (1) Mayors have power to communicate with Consuls of foreign countries in the matters of municipal government, and they are empowered to control the affairs of their own ports. (2) The Mayors are recommended by the Minister of Foreign Affairs and they are subject to his orders. (3) The seals and other emblems of authority of Mayoralty will be issued by the Foreign Office. (4) The salaries of Mayors and their subordinates will be decided upon in a special order. (5) The Mayor's Office will be in the Port and the name of the Office will be known as *Kim-Ni-Chung* or *Mayoralty*. (6) The responsibility of protection of lives and properties of foreigners, and law suits arising between the natives and foreigners are entrusted to the Mayor, who must consult the Consuls of different nations and

adjust such matters according to the treaties. (7) Each Mayor is allowed one private Secretary and the rest of the Chusas will be appointed by the Foreign Office. (8) The Harbor Police officers, and policemen's salaries will be paid by the Home Dep't. (9) Mayors will have the power of Police superintendents in their own Ports. (10) The rank and privileges of Mayors are equal to Governor of the Province. He must report all matters directly to the Foreign Office. (11) Mayors can order the Magistrates of districts in the matters relating to the Ports. (12) The amount of imports and exports of each port must be reported by the Mayor to the Finance Dep't and Foreign Office every month. (13) Mayors must help and encourage commerce between the natives and foreigners and remove any obstructions that may hinder the accomplishment of this object. * * * (15) The salaries of Mayor and his subordinates will be paid from the Customs receipts * * *. (20) This law takes effect from this day.

Edict.—We are informed that some officials have been collecting unauthorized revenues from the people on the pretense of orders from different Dep'ts. These illegal taxes have been abolished for the people; but We are surprised to hear that this obnoxious custom begins again. Hereafter, all kind of revenue should be collected by the authority of the Finance Dep't, and if any one should attempt to compel the people to pay any money without authority from said Dep't it would be clearly a case of illegal action on the part of the collector. Therefore such cases must be strictly prohibited, and whoever forgets this *Edict* and tries to follow the old obnoxious custom will not be excused from punishment.

Edict.—No. 52. (1) Police Dep'ts will be established in Chemulpo, Fusan, Wonsan and Kyeng-Heung Ports (2) The Home Dep't uses proper care and judgment either to increase or decrease from time to time the number of men according to the need of the Ports. At Chemulpo and Fusan one Chief of Police; two subalterns; sixty privates; three servants; three keepers. At Wonsan one Chief of Police; one subaltern; forty privates, two servants; two jail keepers. At Kyeng-Heung, one subaltern; twenty privates; two servants; two jail keepers. (3) These police Dep'ts are under the control of the Home Dep't. (4) The Mayors of Ports will have immediate charge of the Police Dep'ts in their respective ports. (5) Chief of Police will have charge of the details of working in their own Dep'ts and they will be responsible for the behavior of their men. (6) Chief of Police can punish the privates in case of misdemeanor and such cases should be reported to the Mayor. (7) Chiefs of Police can make report directly to the Home Dep't in matters not concerning the Ports, but otherwise they must make reports to the Mayor. (8) This law takes effect from this day.

Edict.—*Kyeng-Won* Palace was formerly occupied by Our illustrious ancestors. The repairs necessary to make it again habitable have been ordered, but the work has not yet been completed. The Departments of Royal Household and Finance are hereby instructed to take charge of the work of repair and complete the building at an early date. (The Palace is situated in the foreign settlement in Chong-Dong Ed. 7.)

Edict.—No. 55 Law courts will be established in the following places: Seoul, Chemulpo, Fusan, Kyeng-Heung, North and South Chung Chong, North and South Chulla, North and South Kyeng Sang, Whang-Hai, North and South Pyeng An, Kang-Won, North and South Ham Kyeng, and Ché-Ju.

Edict.—We have left Our Palace alr ady seven months ago. We feel sad when We think of the remains of Our beloved Queen so far away from Us. The Royal remains will be brought to the *Kyeng-Won* Palace within two weeks,

NOTES AND COMMENTS.

THE Japanese Chamber of Commerce at Chemulpo has compiled a valuable report, giving a concise exposé of the relative position of Japanese and Chinese commerce in Korea during the last ten years. For the five years between 1886 and 1889, inclusive, exports and imports by Japanese merchants far exceeded those of their Chinese rivals. In other words, whereas the volume of commercial transactions that passed thro the hands of Japanese merchants totalled between 1,000,000 and 1,400,000 *yen*, the Chinese trade fluctuated between the two extremes of 200,000 and 700,000 *yen*. However, with respect to the later progress of these two currents of Korean commerce, that under the control of the Japanese merchants now falls far short of the other. The comparative table shows that the rate of Japanese business during the specified period was 62 per cent, and that of the Chinese 216 per cent. Consequently, Chinese merchants were more successful in pushing their trade with Korea than Japanese. During the four years ending 1893, the relative positions of the rivals presented the following aspect:—

By JAPANESE MERCHANTS. YEN.	By CHINESE MERCHANTS. YEN.	DIFFERENCE. YEN.
1890 . . . 1,259,218	1,312,614	53,386.
1891 . . . 1,426,463	1,758,044	331,581.
1892 . . . 1,318,707	1,712,272	393,569.
1893 . . . 845,349	1,589,126	743,777.

Since the war, the relative ratio that the commerce of the two nations bears to the sum total, has again changed, with the significant exception of the two months of March and April of the current year, up to which period the survey furnished by the report extends, and also to two other months in last year. To be more explicit, the volume of Korean commerce carried on by Japanese merchants during 1894 totalled 3,088,010 *yen*, as against 1,894 422 *yen* by the Chinese. This relative discrepancy was maintained during 1895 up to the month of August. But coming to September and also to November, the Chinese merchants passed their rivals, and did so again in March and April of the current year. It is apprehended, therefore, that the Korean market may again fall into the hands of the Chinese. *Japan Mail*.

The islands lying between Korea and Japan are called Tsushima by the Japanese but Tai Ma Do by the Koreans. These syllables, Tai, Ma and Do, mean "answer," "horse" and "island." So we have "The Island that answers to a Horse" or "The Island that is shaped like a horse." Keeping the status of Korean pictorial art in mind the larger of the two islands might possibly be imagined to remotely resemble a horse standing on its tail and waving its fore feet in the direction of Korea. It will be a stimulus to the imagination however to remember that some advocates of the evolution theory derive the horse from the frog.

It is commonly believed that Korea is almost destitute of lakes, the one on the top of Paik Tu San and another on the eastern shore, mentioned by Mr. Miller, being the only ones commonly known about. But there is a celebrated lake called Wi Rim Ji "Lake of the Righteous Forest" at the town of Chi Ch'un, 100 miles from Seoul on the road to Fusan. It is three miles long and one wide and abounds in fish. Many boats ply on it although a dragon is popularly supposed to inhabit its depths. Its shores are well wooded and on its southern bank is the summer residence of the present Minister of Finance.

A new thing in the Capital—a garbage company. Now for solid work! On the 13 inst. thirty-two foreign passengers landed at Chemulpo, pro-

bably the largest number that ever arrived in a single day. The next morning most of these went to Seoul in the river steamer. Standing room was at a premium.

The appointment of Yi Chai Yun as an Overseer of the Seoul-Chemulpo railroad must be regarded as an indication of good will on the part of the government. Mr. Yi is at present Vice-Minister of Agriculture, Commerce and Public Works, has lived several years in the United States as Korean Charge d'Affairs and is not only in hearty favor of this railway but brings to his position a practical knowledge that cannot but be very useful to him.

THE INDEPENDENT favors the establishment by the government of "one or two agricultural experiment stations in the farming provinces, say one in Kyeng Sang or Chulla, and another in Pyeng Yang or Whang Hai province, where scientific farming can be shown practically to the people." Our contemporary thinks "it will take time to educate Koreans to become manufacturing people, but as to the farming industry they can learn it in a short time. If the government encourages the immigration of good practical farmers from Europe and America we have no doubt that some enterprising farmers will come to Korea to show the people the methods of modern farming. Only twenty-two percent of the arable land is under cultivation now, and if the rest can be utilized the country will be much richer in products, and that means a great deal for the future of the nation." All of which is problematical.

We notice that Korea's representatives to Moscow speak very highly of their reception and treatment while in that ancient city. Mr. Min Yong Whan the Special Envoy was decorated with the first class order of the Silver Eagle set with diamonds. Mr. T. H. Yun, the Attaché of the Embassy received a second class order. His Majesty has given them permission to wear the decorations.

The Royal Telegraph service charges two cents for a word in Unmun; five cents for a Chinese word and ten cents for an English word. No account of distance is taken, the charges being the same throughout the country.

The Minister of Justice, so we learn from The Independent, ordered a judge of the supreme court to resign "right away" because the latter "tried to play the old Yangban tricks while trying cases in the court. He considered friendship and bribery of more importance than justice." An Assistant Judge of the same court developed a great deal of ignorance of law but an extensive knowledge of Yangbanism and he too was asked to resign. We congratulate the Minister of Justice on his prompt decisions.

We commend a careful perusal of the several Edicts and orders promulgated by the government as taken in the Official Gazette. These show that all ideas of reforms have not been given up and that the Cabinet is moving forward possibly as rapidly as circumstances will allow.

In the Eim San district, Pyeng Yang, the Korean government has made a mining concession to Mr. J. R. Morse. Mr. Ragsdale has been at work several months past and about the middle of this month two mining engineers, Messrs Duff, arrived from America to work the mines systematically.

We welcome back to Korea after an absence of sixteen months Rev. and Mrs. W. A. Noble of the Methodist Mission. Mrs. Noble has regained her health. They were appointed to Pyeng Yang.

DEATH.

At Seoul, Aug. 19, Thomas Vinton aged 14 months.

THE KOREAN REPOSITORY.

SEPTEMBER, 1896.

HISTORICAL NOTES ON THE REIGNING DYNASTY.

THE present dynasty of Korea ascended the Throne in A. D. 1392 and has therefore held sway for 504 years [1392-1896]. According to the oriental method of reckoning time, the present is the 505th year, both terminal years being counted. The royal line consists of thirty rulers, of whom two are not counted, having been dethroned. Four others, v.z. the 8th, 17th, 24th and 27th were raised to the throne posthumously. In counting the years of each reign the Koreans always give full years, each new reign not beginning until the following new year: e. g. the first Monarch retired from the throne in 1398 and his son immediately succeeded him. 1398 was reckoned entirely to the first King however and 1399 as the first year of the son's reign, and so with all the Monarchs. The dates given in these notes cover the period from the first year of the reign to the last year in accord with the Korean reckoning. During life each Monarch has no special title, but is known as "The King," or "His Majesty," or a corresponding generic title of which there are many. The title placed in the list is a posthumous one containing a number of laudatory designations the number of which is often increased by succeeding Kings. The dominating character is always *Cho* or *Chong*, one of which appears in each title. *Cho* means a founder or progenitor and is given to those Monarchs whose reigns have been marked by serious wars or disturbances, in tiding over which the Monarch may be regarded as having re-founded the dynasty. *Chong* has the sense of honorable and is given to those Kings whose reigns were peaceful and undisturbed. The *Cho* Kings are the 1st, 7th, 15th, 18th and 26th.

The notes given are based largely on a short summary of Korean history from earliest times in one volume of which the writer had the fortune to secure a copy. The period 1895 marks a new epoch in Korean history and is reserved for full treatment in another series of articles.

1=태조 강한 대 왕 Great King *Tai jo Kang hön*
1392–1398.

Tai-jo Tai wang, the “Great Founder” of the reigning dynasty was born 1335 in the *Heuk sök* canton of *Yöng Heung* a prefecture of the Northeast province of *Ham-kyöng*. He was a prominent actor in the exciting times which marked the fall of the previous or *Ko-riö* dynasty, both he and his sons holding high rank under the last king. He ascended the Korean Throne in 1392 and his first endeavor was to secure the recognition and alliance of the great Ming dynasty which only twenty-four years previously had secured the Throne of China, and the first Emperor of which was still reigning. This was accomplished, *Tai-jo*'s right to the Throne was recognised, and the dynastic title of *Chosön* conferred. The Ming Emperor also raised the Founder's ancestors for three generations to the rank of Kings. The journey to Nanking to secure this consumed three years and the successful return of the Ambassador was not without its influence on the strong opposition in Korea.

The chief feature of the first reign was building. In 1394 the capital was removed from *ongdo* to *Uan Yang* fifty-three miles further south, its present site. The *Kyöng-bok* Palace,* the present residence of royalty, was built and the Court installed there. The erection of the wall of *Sönl* was begun in 1395 and 200,000 men were employed on the work. According to the Korean estimate the wall is 19,975 *po* in circumference; allowing four feet to the *po* this would make the wall fifteen miles around as originally built. In 1397 the *ho pu* (now called *pion-pu*) was instituted. This it a military talisman, given to military officials; it was a slip of bamboo split in two, the left half being retained by the King; when the troops were to be called out the king sent his half and instructions, but in times of riot or sudden uprising a military official need not await the royal half of his talisman to call out his troops. The famous *Syöng-kyunkwan*, “Confucian College Hall” a Government Department, corresponding to a Board of Education was also established this year. This Department has always exerted a potent influence in national affairs. In

* The King left this Palace February 11th to take refuge in the Russian Legation.

1398 the succession was settled on the Monarch's second son Prince *Yöng-an* and the King retired from the Throne with the title of *Sang wang* or High King, the Crown Prince succeeding him. Relieved from the cares of State, the King went on a triumphal tour throughout the country visiting Songdo and his home in the far north, and not returning until 1405. Died 1409 aged seventy-four years and is buried in the *Kwön wön Neung* (Mausoleum) at Yang-ju twenty miles out from Söul. His portrait is enshrined at his birth place in Yöng Neung in the north, at Chöng-jin in the south, the scene of one of his greatest exploits, and at Soul in the *Yöng-hun Tjön* near the Japanese settlement.

Tyong Tai wang married twice. The family name of his first consort was Han and she bore the Monarch six sons and two daughters. Two of the sons succeeded to the Throne. Queen Han's posthumous title is *Sin eni Wang hu* and she is entombed in the *Ché Neung* at P'nung-dök. The second consort, Queen Kang, bore the monarch two sons and one daughter. She is entombed in the *Chung Neung* at Yang-ju and her posthumous title is *Sin dok Wang hu*. The monarch had two daughters by concubines.

2= 냉종공 대왕 Great King *Tyong jong Kong* *Tyong* 1399—1400.

Tyong jong Tai wang, the second son of the Founder, was born in 1358 at *Ham-heung* and under the old dynasty rose to the post of a Minister of State, actually succeeding to the throne in 1398. According to the oriental custom, his reign is reckoned from the following New Year. The two years he was on the throne were occupied in efforts to placate the partisans of the dethroned dynasty; the result is summarized in the story of *Kil jé*, an old noble of the Koriö Kings who frankly told King *Tyong-jong* that a wife cannot have two husbands neither can a noble two kings,—therefore he would not serve him. In 1400 the king settled the succession on his younger brother and retired with the title of *Syang-wang*, his father (who was still living and had this title) taking the still higher title of *Tai Syang Wang* or grand High King. *Tyong-jong* died in 1411 aged sixty-three years and is buried in the *Hu Neung* at *P'ung-dok*. His consort, Queen Kim, was the daughter of a Prime Minister; she is buried in her husband's tomb and her posthumous title is *Tyong-an Wang-hu*. The king had twenty-three children, fifteen sons and eight daughters, all by royal concubines.

3= 태종공 대왕 Great King, *Tai-jong Kong* *Tyong* 1401—1418.

Fifth son of the first King, born at *Ham-heung* in 1368. During the Koriō dynasty he held the office of a Great Censor. Continued the efforts of his brother to placate the old Koriō nobles, the lack of success being symbolized in the story of *Won Ty'on Syok*. This latter, a famous scholar, had been the Monarch's tutor in former times, and when he came to the throne, he called him to the Palace in order to honor him. The tutor ignored the call and the king went in person to his home at Song-do to see him, and waited but unavailingly and finally returned unsuccessful. We might add parenthetically that proud Song-do maintains to this day an attitude of studied reserve to the reigning dynasty. King *Tai-jong* introduced the *Sin Mun Ko* or "Drum Appeal" one of the most famous institutions of Korea. A great drum is supposed to be hung in the vicinity of the Palace and when any Korean fails to obtain justice at official hands he may beat the drum to call attention to himself and appeal directly to the king. The same custom has been introduced into the provinces and the drums may be often seen in gates to the offices. In 1410 the king abolished the heavy *Hobo* of Koriō, the special house tax used to extort money from the people. In 1411 edicts were issued to abolish the popular customs under the old dynasty, known as the *San-je*, *Ti-je* and *Eum-sa*. The first of these were sacrificial rites offered to mountains; the second the same in connection with the earth; the third was probably a relic of an ancient form of phallicism. These customs still survive, I am told. 1412. In this year seventy-two nobles of the old dynasty publicly abandoned the reigning family and went into retirement. 1415. The law excluding the natural offspring of nobles from the higher posts was enacted and has been in operation until 1894,—a period of 380 years. 1417 was famous for a wave of strong-feeling against magic, and great quantities of books, ancient and modern on *Yo-sul*, "the Black Art," were destroyed. In 1418 it was found that the Crown Prince was insane, and another nominee must be selected. The second son of His Majesty was a wild debauché and thus ineligible, so the choice fell on the third son.

Tai-jong ascended the Throne when he was thirty-three years of age, reigned eighteen years and died at the age of fifty-one years. His tomb is the *Hon Neung* at Kwang-ju, seventeen miles south of Söul. His consort, Queen Min, was a daughter of a Junior Minister of State. She was two years older than the king and bore four sons and four daughters, her third son succeeding to the throne. Her posthumous title is *Won-kyong Wang-hu*, and she lies in her husband's tomb. The king had in all twenty-seven children,—twelve sons and fifteen daughters.

4=세종장현대왕 Great King *Se-jong Chang-hon*,
1419—1450.

Third son of King *Tai-jong*, born at *Ham-heung* 1398, ascended the Throne at the age of twenty-one years and reigned most illustriously thirty-two years. Entering fully into the places of his predecessors he found able assistance in one of the most famous groups of statesmen which the country has known,—the men who gathered around *Sin Suk-ju* and *Sjöng Sam-mun*. *Se-jong* paid especial honor to learning and it is this that adds lustre to his fame. He established the *Kyong Yong Tyong* “Hall of Royal Tutors,” which from its earliest days has been probably the most potent of all the Palace Boards. In the first year of his reign he caused tablets to be erected at *Pyeng Yang* to *Ki-ja*. The following year he called the two above named famous literati to posts in the government. In 1421 he ordained that eight years should be the age at which boys should begin study and the Crown Prince being that age the king set the example by sending him to the *Syong Kyun Kwon* “Confucian Temple College,” where the young prince might be seen any day in the costume of a *syon-bi* (student) studying his books. 1426; the custom of having great audiences of officials in the Palace was introduced. 1428; agriculture was encouraged by granting minor rank to aged farmers,—a custom followed by the king’s successors. In the same year he established a special school for the instruction of the children of the Royal Clan. 1430; abolished the exceedingly cruel custom of beating the backbone of criminals, “because the vitals being fastened to the backbone, it is dangerous.” He also gave command that the three Great Ministers of State should examine into the “Laws of the Ming Dynasty” and report on same. 1431; the king gave command that loyalty, filial piety and womanly faithfulness (to first husband) should be regarded as the three great orders of merit. 1437 erected in the provinces, *Yuk-jin* or six great fortifications. To adjust taxation, rice lands were divided into six classes and field lands into nine classes; also manufactured and placed in the palace the famous *nu-su* or water clock. In 1445 made arrangements for the compiling of the annals of the Royal Family, and decreed the Spring and Autumn Sacrifices in the provincial offices. 1446 instituted measures to reduce to uniformity the pronunciation of the Chinese ideographs, thus laying the foundation of lexicography in Korea.

Se-jong’s Consort was a daughter of the Prime Minister *Sini*; she was born in 1395, bore the king eight sons and two

daughters, and her death in 1446 preceded that of the king by four years. Two of her sons became respectively the fifth and seventh Monarchs of the line. Her posthumous title is *So-Hon Wang-hu*. The royal pair lie in the *Yong Neung* at Yo ju. The king had twenty-two children, eighteen sons and four daughters.

5=문종공순대왕 Great King *Mun-jong Kong-syun* 1451—1453.

Mun-jong Tai-wang was the eldest son of the previous Monarch. He was born in the Autumn of 1415 and ascended the Throne at the age of thirty-six, having been Crown Prince five years. His consort was a daughter of the Prime Minister Kwon, and was born 1419 and died 1442 aged twenty-three years. She bore the king a son and a daughter; there was also a daughter by a concubine. The King died in 1453 aged thirty-nine years, and with his Queen is entombed in the *Hyon Neung* at Yang-ju. Her posthumous title is *Hyön-dök Wang-hu*.

6=단종공의대왕 Great King *Tan-jong Kong-ki*, 1453—1455.

Tan-jong Tai-wang was the only son of the fifth Monarch; born 1442, made Crown Prince 1449 and ascended the Throne 1453 on the death of his father. Made king at the early age of eleven years, his short reign of three years was a merely nominal one. He was brushed off the throne by his uncle Great Prince *Syu yang* in 1456 and given the empty title of *Tai-sang Wang* or Grand High King. His infantile age made him an easy victim to his designing uncle, who first centered the offices of Prime Minister of State and Generalissimo of the entire military forces of the realm in himself. Thus in effect king, the next step of inducing the royal lad to abdicate was an easy one, the uncle ascending the Throne as king and is known as *Sé-jo*. Secure in his position the latter then deprived his nephew of his exalted title. This was probably taken as a precautionary measure, for when the youth came to years he could legally dethrone the uncle, being his superior. The youthful "Grand High King" was commanded to assume the debased title of *No San Kun* "Prince of Mt. No." He was next banished to the Prefecture of *Yöng-wl* in the province of *Kang-wön* where he committed suicide by strangulation (1458) to escape death as a felon at the hands of executioners who were coming with a dose of poison, he was sentenced to take. He was buried in an ignoble and disgraceful fashion and his mother's tomb desecrated. His sad fate has given birth to wierd legends some of which are

still household tales. Restitution was made to him in 1697 during the reign of *Syuk jong Tai wang* and his name restored to the list of Monarchs.

Queen Song, *Tan jong's* Consort, was born in 1440 and lived to the advanced age of eighty-two years. Her posthumous title is *Tyong syun Whang-hu* and she is entombed in the *Sa Neung* at Tang ju. The young King's mausoleum is at the scene of his untimely death and is known as the *Chang Neung*. He left no descendants.

7=세조혜장대왕 Great King *Se jo Hye chang*,
1466—1468.

Second son of the 4th Monarch. Nominated and raised, as far as form goes, to the throne by his nephew. The first years of his reign were marked by the interneceine strife which grew out of his usurpation. This was so severe it gained for him the title of a *Cho* king. (see above.) The exemption of six great nobles who espoused the cause of the wronged youth and the death of the young king finally crushed all opposition. But a curse seemed to rest on his posterity. His two sons were carried off in their youth,—the first at the age of twenty, when Crown Prince, and second who succeeded his father, died at the age of sixteen, without issue.

Se-jo managed to secure the allegiance of the great literary noble *Sin Syuk ju* who in 1458 began the compilation of the famous historical work *Kuk jo Po gam*. 1459 the king received the great Buddhist writing *P'al man Tai jang Kyong*, an endless work of 390,000 chapters,—so reported.

The King married the daughter of a Prime Minister Yun. She was born in 1418, married in 1428 and died in 1484 aged sixty-six years. She thus outlived the king sixteen years, he having died in 1468 aged fifty-two years. She bore two sons, both of whom appear in the line, and one daughter. There were also two other sons by a concubine. The Queen's posthumous title is *Cheng heui Wang hu*. The royal pair are entombed in the *Kwang Neung* at Yang ju.

GEO. HEBER JONES.

SHOULD POLYGAMISTS BE ADMITTED TO THE CHRISTIAN CHURCH?

III.

WHAT SAYS KOREAN CUSTOM?

EVERY country has its peculiar customs which should be followed when not contrary to the word of God. In savage countries where wives are simply bought and sold, or exchanged, some arbitrary rules might be made, but in countries like Korea, with an ancient civilization, he would be a rash man who would run counter to all the best customs of the land. I say the *best customs* of the land, for a close study of Korean social conditions will show that there are many customs which are not good customs. To a superficial observer some of these bad customs may, from their frequency, seem almost to have become the law, just as in some states elopement or divorce might appear to a stranger to be the rule rather than the violation of the best American customs.

((Korean law on the subject of marriage must be learned, not from statute books, but from what the best people among them regard as the best canons of social propriety. Marriage is largely a social affair regulated but slightly by the state. Marriage law is moral and social rather than legal and punitive. The violator, with his descendants, suffers the consequences in various ways; i. e. he loses the respect of the best of his neighbors; his children lose social standing, &c. It must be remembered that there are in the east three repositories of power, the nation, the community, and the family, each supplementing the other in enforcing social and legal obligations, and such unwritten canons, tho harder to find and tabulate, are often just as effective as those found on the statute books.

The question of concubinage is not so complicated in Korea as in India and many other countries. There real polygamy exists and is regarded as right. Not so in Korea. Tho freely tolerated, the lightest standards of morals denounce both polygamy and concubinage as wrong. In this discussion there has been much vague and misty talk and much confusion of terms. All women holding relations with a man and supported by him have been call-

ed his wives. The advocates of admitting polygamists into the Church take a step further in Korea than in most countries. They would not only admit polygamists but also those who live in sinful relations with concubines. Even the best Korean customs would condemn such a thing. Some study of the relations between the sexes in Korea leads to the following classifications.

1. *The Real wife.* She is married to her husband with elaborate ceremonies, first the engagement (**정혼**), by the engagement paper (**례장지**), pledging troth; presents are sent, the wedding day is appointed and finally the marriage is consummated. After marriage, too, she is guarded from over-familiarity and coarseness by certain rules. No thought is entertained but that the marriage is made for life. The social standing of her family is the same as that of her husband and her children marry into families of equal social standing. She is the mistress of the household. Other women yield her this position, and the children of other women call her mother. She cannot be divorced, and even if deserted by her husband she is expected to remain true to him. After her husband's death, even tho young, she is expected not to marry again. When led by poverty or otherwise to seek a second partner, the act puts a blot upon the family escutcheon, and her first husband's children are thereby hindered from making as advantageous marriages as they otherwise could have done. The fact that a mother, grandmother, or greatgrandmother has thus disgraced herself makes a young Korean's chances of a good marriage more doubtful. If tho young she remains faithful to her husband she is called **정절** and at her death a memorial tablet (**렬녀**) will be erected. Marriage to this first wife is the great event in a young man's life, and after marriage she is registered with her husband in the national registration (**효적**). charity

No Korean ever doubts that this first wife is rightfully the real wife, or would admit that her legal place belonged to any other.

2. *A second wife.* If the first wife has no children, a second wife may be taken with some of the ceremonies of real marriage. She is usually of lower social standing than her husband. Her children call the first wife mother. They do not usually marry into as good families as if they had been children of the first wife. This marriage (**량첩**) is more easily dissolved than the first, and after the man's death she is more apt to seek another partner than the first wife. Most so-called second wives are simply concubines (See 4) who are living with men without any sanction. The real second wife is very rare. Dr. Nevius, in *China and the Chinese*,

says, "Polygamy is not common, and is only considered allowable, or rather respectable, under certain circumstances. The saying occurs in the writings of the philosopher Mencius. 'There are three kinds of filial impiety, the greatest of which is to be without male descendants' *** Hence if a person has no children at the age of forty it is expected that he will take another wife. The first wife retains her original position in the family." In speaking of the majority of so-called second wives, Rev. J. C. Gibson says, "I am quite aware that by Chinese law and custom there is only one wife, and that the others have no legal standing,—no right in law even to the possession of their own children, &c." In the *Records of the Missionary Conference, Shanghai 1890*, page 614, Rev. H. V. Noyes, in treating of dual marriage, &c., says under, "Polygamy,"—"Concubinage is a more correct term to designate the custom among the Chinese, often referred to as polygamy; for: 1. In taking a second partner, the prescribed formalities are not necessary; nothing is needed but a contract with her parents. 2. The act is deemed discreditable, except in the case of the wife bearing no sons. 3. The sons which the second woman bears are not legally her own, but belong to the wife. 4. The degradation of the wife to the second place, or the elevation of the second woman to the first place, are alike illegal and void." Since exactly the same conditions exist in Korea the indiscriminate practice of calling every concubine a wife should be avoided. In a community where polygamy is so rare it is evident that the case of a real polygamist's admission to the Church would be very rare indeed—the "millionth heathen" in fact.

3. *Housekeepers.* Widowers who do not care to marry again usually take housekeepers very soon after the death of the wife. Poor boys of the lower classes, who cannot afford the expensive ceremony of a Korean marriage, "Keep house" with some woman without marriage. These women are usually young widows, who were not allowed by former Korean laws to marry again. Poverty &c., induces them to take the place of housekeeper in the house of unmarried men. As a rule they are not protected by any binding promise, form or ceremony. The union depending on the will of the parties, or rather of the man, may be of only short duration, or may last for life. Housekeepers are, as a rule, from a more respectable class than concubines, and Koreans accord them a more honorable position. Their misfortune is that Korean law did not formerly allow them to marry a second time; else the most of them would have sought legal unions. Tho sometimes inaccurately spoken of as wives, their real name is housekeeper (**가직이**). When a man is thus living with one woman, who is practically

his wife, there is no reason either in Christianity or in revised Korean laws why they should not be legally married, and, if believers, why they should not be baptized. Certainly some arrangement should be made to render legal and binding on Christians so loose a compact, tolerate to heathen society, but repugnant to the genius of Christianity.

4. *Concubines.* The great majority of so-called second wives are really concubines. There is every grade of immorality here. Some are the rude and brazen courtesans of the street. Some are attached more or less loosely to one or more men for longer or shorter periods. Some have retired temporarily from a promiscuous immorality and are living, during mutual consent, as the mistress of some one man, while with some the relation is continued for years or during life. Children are sometimes the object of such unions, but more often a wanton fancy, or convenience during a temporary absence from home. But while making all due allowances for the various degrees of heinousness of this sinful union, yet we must not forget that it is a relation which is obnoxious to all law, human or divine, Christian or heathen. Respectable people do not doom their daughters to such a relation, and respectable women do not seek it for themselves. Poverty may drive such persons to it in rare cases, but concubines, as a class, are low both in origin and habits. They are usually harlots or the children of harlots. They are never married. Their children can only marry with the children of concubines or with inferior persons. She can be sent away at the will of her paramour, and on being sent away, as also in the event of his death, she will seek another illicit connection, which will be morally neither better nor worse than the first. Her moral and legal status is absolutely *nil* in Korea. Tho she may have been a man's mistress for years and the mother of children, custom gives her partner the right to send her away at his option. Of course if she has children, and especially if she be a person of strong will and character, she may be able to place various obstacles in the way of being sent away; but neither legally has she any more right to live with the man than she would in America. If the fact that there are children by such illicit connections should license the admission of persons so situated into the Church in Korea then the equal fact that dissolute people in other countries have illegitimate children should be a plea not only for allowing them to continue their dissolute habits, but for giving the sanction of religion to those habits in every country. The fact that there are children does complicate the case, but no more than the children of immoral unions in other lands. The children undoubtedly have a right to their

father's care, and the woman may have claims on his support, but that is no reason why he should continue to live in sinful relations with her. Even the heathen conscience pronounces these unions disgraceful. Can Christian requirements be lowered below heathen standards?

There is in Korea a large submerged class who know the standards set by Korean ethics, but make no attempt to follow them. They form promiscuous partnerships in every town, and sooner or later probably form one which lasts throughout life. Such relationships are formed without ceremony and are terminated in the same way.

From the above review it is evident that the first wife has an honorable position which cannot rightly be taken away from her and cannot be shared with another. She, too, recognizes a responsibility to be true to that position, and even tho deserted by her husband she will often suffer much and long rather than be untrue to him. *Korean custom honors monogamy* It tolerates concubinage, and polygamy also in the rare cases in which it occurs. So far as it goes it coincides with the voice of Scripture and of Church authority in forbidding the baptism of polygamists or of those living in concubinage. The voice of God speaking in their consciences is weak, but it says in a whisper what God's Word and the church authority says clearly, viz., "He made them male and female" and still more clearly, "He shall cleave unto *his wife*."

Since writing the above, the KOREAN REPOSITORY for June, 1896, brings an excellent article by a careful observer, Rev. Geo. H. Jones. Conclusions, reached by independent observation and expressed in treating another subject, are valuable and timely corroboration of the views expressed above. "Ordinarily a second marriage was simply mutual agreement to live together, unmarked by any ceremony, tho sometimes bowing to each other was privately observed. The *first was the only legal wife* and in this *the Koreans are strict monogamists*. (italics mine) The first off spring may not be supplanted, and all others by future wives or additional marital relations stand aside from the pure line of descent, bearing a slight taint in Korean estimation."

"Concubinage is tolerated as an institution but no concubine is regarded in the light of a wife. As an institution, concubinage enjoys an evil odor in Korea. The women who enter upon this relation come from the lower or disreputable walks of life, and are regarded as dishonored by it. The off-spring have imposed upon them certain disabilities, such as exclusion from desirable official posts, and bear wherever they go a serious social stain." See page 228.

*Understand the Korean custom
but still needs to be controlled*

IV. DIFFICULTIES AND SUGGESTIONS.

The voice of Scripture and of Church authority agree, and good Korean custom says very much the same thing. Nevertheless all kinds of immoral connections are found to exist in Korea. Separation would often cause hardship to all concerned. What is the church going to do about it? We have no option. We must first obey the Master as His will is expressed in His revealed Word, and second, we must be faithful to the traditions and standards of the Church which sent us out. We make no war with customs outside of the church, tho a firm stand for the right at first will ultimately reach far beyond the Church membership. But in propagating the Church we are enunciators of its law and its polity. We are not clothed with authority to make changes on our own responsibility in order to meet the demands of a regenerate human nature.

Difficulties are admitted. Sin committed even ignorantly always puts people into positions hard to escape from without suffering, and worse still, often involves the suffering of the innocent. But why does the presence of a difficulty or a hardship suggest an impossibility to a Christian? No promise was ever made him that his road would be a smooth one, free from stones and thorns. But it is heathen not Christian philosophy which teaches a gospel of hopelessness. It is certainly axiomatic that the commission of sin is never a necessity. There must be some way of escape from sin without further sinning, however rough the road may be. Christianity holds out to the strugger, *after he has obtained his own consent and cooperation*, the certain hope of escape from the necessity of further sinning. The very word Christian compels the mental image of one who has taken up his cross and is following a Suffering Master. It is for supposed Christians that Church rules are being made, and to such Christ said, if thy hand or thy foot cause thee to offend, cut them off, if thine eye cause thee to offend, pluck it out. To the truly renewed Christian, the nature living in submission to the will of Christ, the thought of being compelled to live with two or three concubines would not only be repugnant, but he would recognize the difficulties of putting them away as only part of his fixed life principle—viz. taking up his cross and following Christ. See Mark 8: 34 – 38, and 9: 43 – 50 “There are many hard things to do in Christianity. A man is required to give up his life if need be in order to be a Christian. *** This is the law of Christ. A great deal that is sentimental may be said against it; but that is the law of Scripture. Then we are to remember another thing. When Christ calls us to do anything He al-

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ways gives us grace to do it. To do right wrongs no man."

If such is the law of Christ, the Church cannot give her sanction to continuation in sin simply to avoid difficulties. It is sometimes objected that to send away concubines, &c., deprives them of the help of a Christian home. To which I reply that a *true Christian home* is impossible either for them or the other inmates unless they are sent away. A polygamous home is an unclean place and certainly a place where it would be impossible to live according to the directions of 1 Pet. 3: 7. Prayers would undoubtedly be much hindered if not entirely prevented by such unchristian conditions. In this opinion many missionaries agree. "I never knew a single instance in which a polygamist who continued in that state made any progress in religion. I do not believe that I ever knew one of the many whom we have had in that state being really converted to God. People submitted cheerfully, when they wanted to be right with God, to abandon all their wives except one."—Rev. James Calvert, from the Fiji Islands. "We cannot tamper with polygamy. I have never known an individual get on in the least in his religion who refused to abandon every wife, but one. I have found that the natives have a conscience, and they feel that it is wrong in the sight of Him who made them, &c."

"It is better to have a few firm Christians with clean moral principles, who will hold up the light of the Gospel of the Son of God, than to have a multitude who have sin mixed up in them. *** If we want a Church that will shine out 'clear as the sun and as fair as the moon, and as terrible as an army with banners,' against every sin, that Church must be purged from sin, and polygamy is one of the worst and most demoralizing of sins."—Rev. J. A. Taylor. See London Conference Report.

It is sometimes said that this question will in time settle itself. But this is impossible. For years to come the Church will probably be surrounded by the same conditions as at present, corrupting its moral tone, destroying its sense of the sinfulness of polygamy, and furnishing polygamous candidates for baptism. One leak is sufficient to sink a ship. Polygamy will get in if an opening is left for it to enter. On what scripture grounds could one be cast out of the Church for contracting a polygamous alliance after baptism, in the face of the fact that he had seen his polygamous neighbor received into fellowship? In both cases the sin is committed against light. But granting that to sin against the greater light is the more heinous crime, yet his condition and its difficulties are the same. Suppose that such a man is cast out of the Church for polygamy and afterwards repents; wherein is his case easier to deal with than that of the

polygamous candidate for baptism? His children, too, will need care, and his concubines will also need comfort, and should not be unkindly dealt with. Sentimental reasons could be found for receiving them all into the Church. The concubine would be retained at only the cost of a few months or years suspension from Church privileges. Why not? His neighbor was admitted to Church under an interpretation of I Tim. 3: 2, which allowed every man except Church officers to have several wives. Why should he also not take advantage of his privileges?

It is asked, by way of objection, how can a moral obligation, previously entered into, be annulled because a man has become a Christian? True. *The very objection is that this is an immoral connection*, compelling the continuance of a sinful relation. Therefore it is bound to be broken up. How long would such a plea stand in a Christian country? The man who marries a second wife will be prosecuted for bigamy, and the preacher who knowingly performs the ceremony may rest in an adjoining cell. A promise to kill an enemy, to sacrifice to an idol, an oath to do wrong—however solemnly made—*must in duty be broken*. It is a sin to take such an oath, but not to break it. It is a violation of the eternal principles of right, and is morally null and void. *Is a man morally bound to continue living with a concubine?* Is concubinage in Asia more moral or more binding than bigamy is in Europe and America? Children may constitute a claim to support, but there is no promise nor obligation founded on Scripture, Korean custom, or reason, for a man to continue in sin with a concubine. Christian courts hold that a wrong done to a woman puts a claim upon him, which it takes either by fine or imprisonment, but never by allowing him to continue the sinful relation if he has a wife living.

It is not true, as has been objected, that the discarded mistress has been “sent out to a life of sin and shame.” She has always lived a life of sin and shame, and the separation simply discontinues the sinful relation with the applicant for baptism. Plain talk is necessary in order to disillusionize this subject from the false light in which it had been placed. In both Christian and Korean eyes she is a concubine, living a disreputable life.

Since it is unquestionable that in the majority of cases there is but one wife, and in the few cases where there are two wives the first is preeminent in standing and rights, it does not rest with us to decide which wife shall be chosen. So far as women have rights in Korea the one first married has every legal and moral right to the position of wife. It would be a most unseemly mistake therefore for a missionary to violate all these rights by giving the sanction of a religious ceremony to the man’s union

either with a former or a newly selected concubine I have even read that in Africa, the moral enormity is occasionally committed of allowing a man to dismiss all former wives and marry a new one on the plea that heathen marriages are not marriages at all. It would be impossible to find justification for this either in Scripture or in Korean custom. The claim of the first wife is still further strengthened by the fact that in the majority of cases she will try to be faithful to her husband even tho he is unfaithful to her.

It is sometimes mistakenly supposed that those who are opposed to the admission of polygamists also are opposed to treating the superfluous women and children humanely. There is no necessity that they be mistreated. They should be kindly dealt with and if possible won to Christ. Temporarily at least they should be supported with as comfortable support as that to which they have been accustomed. All that need be demanded is the discontinuance of the sinful relation with the applicant for baptism.

It is evident that the chief difficulty with the question is what to do with the second wives. There has been a contract, and the woman has not previously been a person of a low life and habits as is the case with concubines. The difficulty is a real one and cannot be regarded lightly. But in transition times difficulties are always more numerous and heavier to carry. It must constantly be remembered, too, that the Christian is called to a life of self sacrifice. No better application of Mark 30: 39, where men are called upon to leave "wife or children" *** "for my sake and the gospel's," can be found than by teaching the duty of discontinuing a polygamous union.

Certainly there is no more Scripture against the taking of twenty wives than there is against the taking of two. If one is not forbidden by the seventh commandment or by Gen. 2: 23-24 neither is the other. Who would teach that a man with twenty wives should be admitted to the Church. Yet if mere difficulties are to be considered rather than a question of right then it would certainly be twenty times as difficult to separate from twenty as to separate from one. More difficult and more obligatory, because the sin is multiplied. Difficulties are no measure either of duty or exemption from duty.

The second wife should be supported in separation as long as she wishes to remain. If she depart, the man is not bound in such cases.

An applicant whose first wife is dead, or has been unfaithful and thus given cause for divorce, should be free to regard his second wife as his real wife. But if his first wife is living and

has been faithful to him he has no right to prefer another to her. The fact that she is old and ugly, infirm and cross cannot be recognized as a Scriptural ground for divorce.

If the conclusions reached in the previous discussion are true, as I believe they are, I think we will find the following course of conduct to be most in accord with Scripture. ←

1. Polygamy and concubinage cannot be tolerated in the Christian Church.

2. Baptize believers who have only one wife.

3. Applicants who have no wives, but are living with other women as wives, should, previously to baptism, be required to put away all but one of these, and to this one they should be formally married.

4. Applicants with two real wives should not be baptized until the marital relation with the second ceases. The matter should be left with the consciences of both. Responsibility for right teaching rests with us. Responsibility for obedience is with them.

5. Require immediate separation from all concubines in order to baptism. Deal with each case separately according to its merits, with much patience and love. If she is the mother of children, the father should support her in separation until she can get other support. But never call her a wife. Of her it may be said, she "whom thou now hast is not thy" wife.

6. The father is responsible for the support and careful training of his own children.

7. Believing wives of polygamists may be baptized. They have only "one husband." If their husbands are unbelievers the wives are not at liberty to do what they will.

8. Previous alliances, which have been severed for the scriptural cause of adultery, should not be held as any longer binding, but the testimony of the interested parties should not be taken alone.

9. Applicants who are not willing to agree to the above conditions should be required to remain in the catechumen class for further instruction, or until their consciences lead them to do their duty.

The above rules, or something like them, will be a necessity until the *Confession of Faith* is revised, or at least until the General Assembly puts a very different interpretation upon the words of Chapter XXIV.

The objections to the catechumenate are entirely removed by remembering that everything depends on the will of the applicant. By repenting and discontinuing the sinful relation he may be baptized at any time, if otherwise eligible. Polygamy

and concubinage are exceptions. Repent and be baptized is the general rule. It is only asked that they bring forth fruits meet for repentance.

I sincerely believe that a firm and definite course, similar to that outlined above, is the only way by which the Church may be kept pure from one of the greatest dangers that threatens it. In confirmation of this view, I quote the opinion expressed in a memorial to the Archbishop of Canterbury from an African Conference, signed by four European and fourteen African clergymen and by twenty-five laymen. "Polygamy forms the principal barrier in our way. We believe that to remove it, however, in the way that some suggest, would be to remove all test of sincerity and wholeheartedness in embracing the Christian faith, and thus lead to the admission of a very weak and heterogeneous body of converts; and we are certain that any compromise in the view hitherto maintained of the Christian marriage tie would be a great blow to Christian morality in these parts. We respectfully request our ecclesiastical leaders to give forth a united utterance on this subject, as soon as may be, for we are of opinion that for it to be treated as an open question is in itself a weakness to the Church and an additional difficulty to us in our very arduous efforts for Christian purity in this part of Africa." See *Report of London Missionary Conference, 1888*, page 66.

I am aware that this subject is complicated by difficulties on every hand. Altho differing from some of my colleagues in these conclusions I believe that we are all alike sincerely desirous of reaching a Scriptural, just and tenable position. With the earnest wish that this presentation of the subject may aid in reaching a decision consistent with the Word of God, faithful to our inherited beliefs,—a decision of which we need not be ashamed now, and which will not hereafter cause any vain regrets,—I submit these papers to the consideration of the Korean Presbyterian Council and other Christian workers.

WILLIAM M. BAIRD.

PAI CHAI COLLEGE.*

SCHOOL work opened September 24th, 1895 with a corps of two foreign and two Korean teachers in the English Department and three Korean teachers in the Chinese and Unmun Departments. The attendance from the first has been good;—sixty-four responding to roll-call the first morning. There seems to have been a growing desire on the part of Korean boys and young men to avail themselves of an education in English. This will appear later when the monthly reports, as submitted to the Department of Education, are given. There have been no radical changes in the school regulations. The one aim has been to hold the boys when once we had hold of them and to do them as much good mentally, morally and spiritually as possible. Just how far we have succeeded in the last two points, the moral and spiritual, we have no statistics to show. However results are not wanting. While there has been no revival, there has been a continued indication of thoughtfulness and resolve on the part of some of our best men. A number have applied for baptism. The Sunday morning service has been well attended, as have also the Sunday evening and Wednesday evening services. The Sunday evening service is led by one of the Korean Christians and the Wednesday evening service by one of the foreign teachers. Thus our scholars, including the Sabbath school, held each Sunday p. m., are given four regular services a week and a goodly number attend all. These services, with chapel exercises at nine o'clock each week-day morning, make up the regular religious exercises of our school.

This brief outline does not take into consideration the constant personal influence of the Christian teacher upon the scholar, nor the wholesome uplift given to a crude boy by breathing the atmosphere of a Christian institution. Nor in this connection should mention of the nature of our text books be omitted. Our books are edited on strictly religious principles. They contain prayers, and many helpful hints as to God, His goodness, power and love; as to Christ and his power to save all who call upon Him. There are many thoughts along these and similar lines which tend to turn the minds of the students into proper channels. One of our boys closed a letter to the writer with a benediction quoted from St. Paul's writings. Not a bad beginning for a Pai Chai boy. Certainly a good ending.

* The following article with a few alterations was presented to the Annual Meeting, August 21, 1896.

Nor are our Christian teachers averse to bringing these religious thoughts in our readers to the very forefront of their teaching. It has been the writer's lot to hear many lessons recited, the committal of which was exacted as a penalty for absence from class. There was often an incongruity in the recital, by some famously wayward urchin, of a prayer or other words breathing pious thoughts. I do not know how worthy thoughts were in the youngster's mind, but his face and voice were chokedful of piety and contrition. We prayed and hoped for the best.

We have spoken of the uplift,—the elevating influence of our school upon untutored youth. It is not easy to say just how or when the sea breeze gives stamina to the muscles or tone to the taxed nerves, but the good results come. The outing, on the sea-shore, did the weary worker good. Just so imperceptible and untraceable, in many cases, are the results of our Christian school upon the Korean boy who finds his way to us, if we try to note daily progress, or determine the how or when. Take the case of a new scholar who comes among us. His every look shows that he is out of his element. This is seen most plainly when he comes to chapel. He hears the Word of God read for the first time and prayer and intercession made to the living God in the name of Christ the Savior. His bewilderment reaches the climax when a hundred voices join, we will not say blend, in song in honor of this King of Kings. The chapel is full of noise and our newcomer looks as tho he would sink, fly or run. He has no eye for anything in particular. His glance wanders from platform to pew and he leaves chapel thinking what he has seen the strangest thing. Next morning he knows what to expect. He listens attentively to the reading of the Word, knows what the Korean of "Let us kneel in prayer" means, and bows with the other boys without waiting to see how it is done. During the singing of the hymn, he steals a glance at the hymn book *but*, with no thought of uttering a sound. Next day he follows the lesson from the book held by his neighbor and likewise follows the hymn. Perchance moves his lips now and then. The fourth morning he is at home. He knows the lay of the ground, kneels, rises and says amen in unison, and sings with all his might,—in anything but unison! The newcomer has become a Pai Chai student, and the softening, elevating, Christianizing influence of our school goes on within him as long as he remains with us.

The most noticeable change in our Chinese and Unmun boys, after they have found a place in our work, is a gradual cleaning up. This good work stops far short of perfection, but is a move in the right way. Uncombed heads are combed once

in a while and filthy hands and faces washed about as often. This feature of our work has been dwelt upon at some length, as it is of extreme interest. The results traced above are at times the only ones traceable, except an advance along the lines of the various branches taught. At such times we ask ourselves:- Does the work pay? Are we doing our best for the Koreans and for Him whom we came to serve? When in response, we sum up, we answer, to our own satisfaction at least, Yes. More than 275 men and boys were brought under Christian influence last year. To about one hundred of these, during the entire school year, the claims of the Gospel were presented nearly every day of the week and sometimes more than once a day. Laying aside the claims of secular teaching,—where or how else could be reached continuously so large a number, with a message from God's Word? Before passing to the secular phase of our work I wish to speak of the success which attended the placing of the Gospels and Acts, printed in Unmun, in the hands of our scholars, at morning prayers. The Koreans are good listeners. They also like much to follow from the page what is being read. Attention and interest have both been bettered by placing in the hands of the students enough books so that each could follow the reading of God's Word.

Our work has increased month by month, during the year. Following are the monthly reports of scholars in attendance in the English Department; September, fifty; October, sixty-six; November, seventy-four; December, seventy-five; January, eighty-two; February, ninety-one; March, ninety-two; April, ninety-five; May, ninety-seven; June, 110.*

We can give no such monthly statistics of attendance in the Chinese and Unmun Departments as no new roll was made out each month. The average attendance may be placed between sixty and seventy.

In the English Department various grades of English were taught and also two classes in arithmetic. We could do little else than follow these lines as our boys had but a smattering of English. We hope to do more advanced work the coming year as a class of our boys are prepared for it. Tutor Yang has had a class in Sheffield's Universal History. This work is written in Chinese and was taught in the same character. I wish to make special mention of a course of lectures which Dr. Jaisohn began delivering before the students some months ago. The lectures were delivered in the chapel to crowded benches. They were

* These figures are taken from the corrected roll, made out at the beginning of each month, and do not represent scholars who have dropped out by the way.

delivered in Korean and were extremely helpful to the boys. The Geographical divisions of the earth were mapped out, after which Europe was taken up, and a vivid description of her secular and ecclesiastical history given. We trust the Doctor may find time to continue his work and take the students thro a complete course along the same lines upon which he has begun.

In December last a bindery was started in the basement of this building. This work is one branch of the industrial department of our institution. Those who wished to help themselves were given an opportunity to learn to bind books in Korean style and soon the first received pay for work done. The venture had been successful enough to guarantee the erection of the new building at the foot of the hill. An instructor was secured and paid \$11.00 per month. As the boys picked up the trade they were expected to pay part of this sum and some months they paid as much as half of it. The balance of the salary, up to the time the teacher was discharged, the middle of May last, was paid from other funds. Since that time, with the exception of four days, when the instructor was again called, the boys have paid all expenses of the bindery. Since December 23rd, when the first book was put out the boys have finished off 55,567 books and nearly 3000 pamphlets and have received \$302.69 as pay for their work. A bindery for binding books in foreign style has also been started. Work was begun here the first day of last July. A Japanese is at the head of the work and is engaged until October 1st. By taking two of the best hands from the native bindery, for work in the foreign bindery, we hope to have two workers who will be able to do acceptable binding by the time the foreman leaves.

One hundred and sixty scholars were enrolled in the English Department within the year and 122 in the Chinese and Unison Departments. We closed work the last of June with 119 boys on the English roll and sixty-five on the Chinese-Unison roll. The average age of English Department students is perhaps not far from eighteen years and of those in the native Department little above ten years. Death has entered our school but once, so far as we know. We deeply lament the sad career and fate of Ye Chon Kyung who fell among thieves, became a robber and must pay the penalty for murder. * * * The outlook for the coming year is exceedingly bright. If our little kingdom has rest from her enemies and the public mind remains quiet, we may expect to pass the highest number reached the past year, early in the coming session.

D. A. BURKE.

MONOSYLLABISM OF THE KOREAN TYPE OF LANGUAGE.

Nature is as full of wonderful truth as man is of scepticism. It is far harder to convert a scholar to believe in a new truth than to induce him to remain in uncertainty. He prefers uncertainty to impartial search. Men love darkness more than light, especially in philology. For instance, it is quite certain that the vocabularies of oriental languages in the far east are identical with the Greek, Latin and Hebrew vocabularies because humanity is God's favored child and received from his Creator at first the most splendid gifts of moral and intellectual faculties. All the loyalty of the dog, the wisdom of the elephant, the sweet music of the lark are as nothing compared with the powers of the human mind. How could man proceed on his wonderful career if he were condemned to an independent, isolated state of existence? From the first, society was the condition of his growth. To conceive of man as a single creation without the difference of male and female is impossible, but granted that Adam was not without Eve at first, the existence of man in the family is also granted. This involves some primeval language as an inevitable postulate. In the development of language children had an important share. From this point it is not far to the conclusion that language was one at first and that evidence of this must abound in the old continents especially, where the races of mankind show signs of great persistency of type. Consequently a true philosophy requires us to expect that words in all the languages of the world, so far as they can be examined, must be originally one. The idea of isolated vocabularies is destitute of any rational basis.

Besides, the world has been peopled by migration, and in every instance the migrating party possessed language. This being the case there is no room for the hypothesis of isolation in the formation of the vocabularies till after migration separated the families. The advocates of an anthropoid ape becoming gregarious, migrating and inventing language, here Semitic, there Chinese and there Indo-European, will never make out any satisfactory case. Tradition, history, philosophy and ethnology are against such a view. If for example we fix our attention on the Korean words *nal*=“sun,” *tal*=“moon” and compare them with the Mongol words *nara*=“sun” and *sara*=“moon” we see our way at once. Happily through the cruel conquests of Genghis Khan a very ancient language was preserved to us in a state very suitable for use in philological research. This arises from the fact that it

was committed to writing 600 years ago and has gone through a course of change since that time. The Korean is a witness to the monosyllabic state of the vocabulary of ancient times. The Mongol lengthened the vowel and repeated it in a new syllable by the operation of the law of vocalic harmony. The words for sun and moon are monosyllables in Korean and dissyllables in Mongol. The Chinese *nit*—"sun" shows that the monosyllabic root is the older. The Korean may be regarded then as decidedly older in type than Mongol and as more monosyllabic. It is nearer to the Chinese in type and less polysyllabic than the Tartar languages. This condition of affairs agrees well with the view I have held for thirty years that the languages of this part of the world are one in vocabulary, and that they show how the polysyllable has been developed from the monosyllable, and how grammar came to assume first the Korean and Japanese form, then the Manchu and Mongol form; and so last of all, the Indo-European form. If anyone asks why, for instance, *son* for "hand" and *son* for "guest" look so very isolated and peculiar as they do, I reply that *son* is "to stretch out," in Chinese 伸, *shen*, Latin *tendo*, English *extend*. *Son* for "guest" is the Chinese 新 *sin*—"new." The ancient Koreans named the hand *son* because it is used in stretching, just as we call it the hand because it is used in handling and holding. Most words for "guest" are formed from older words meaning "strange," "beyond the border" or "rare" and "peculiar." The root of "stranger" is *tan* and this is the Korean *son*. Language contains no new words. *Kak*, "guest," in Chinese is "one from beyond the border." The Hakkas of Canton and Kwang Si are so called because they came from beyond the border, that is from the province of Kiang Si at first.

If we take the words for "to blow" and "wind" the Manchu has *fulgiyembi* "play on a wind instrument." "Blow" then is a causative in *bu*, *fulgiybumbi* "cause to play or blow." We have in English "blow" "purple" and "pulse" (the word peas); so have the Manchus as in *fulgiyenihan* "red cow," *fulgiyenulan* "a horse between red and violet," *fulgiyen umiesun*, "red waist-band" &c. This last would be in Japanese *murasaki obi*, "purple waist-band." *f* becomes *n* and *m* becomes *b*. The Korean word "to blow" is *pul* and the Japanese is *hachi* where *h* is *b* and *ch* is *t* and in Korean *t*. "Wind" is in Korean *param* from *pul* "to blow." Our word *blow* and the German *blasen* have the same root.

The Cree, the Mongol and the Chinese have *tut* for "to blow," Cree, *tutin*, "the wind blows." Mongol *sailhan* "wind." This is the Chinese 氣 *ch'ui*, for *tut*, "to blow." Another word for "wind" in Japanese is *kaze*. The Tungusic word for "wind" is *adın* the same word as *Odin*, God of tempests. The verb "to blow" in Japanese is *fuku*. In the Hebrew Bible the roots meaning "to blow" are *kotsvar*, *nafak*, *nashab*, *puak*, *takag*. These may be reduced to *kat*, *pak*, *shob*, *tak*. The words for "soul" and

"spirit" are in close kinship with this class of roots. The Greek *anemos*, "wind" is the Latin *animus* "mind." In Japan the corresponding word *tamashi*, is the soul. This is the Chinese 靈 *ling*. The Korean *mok sum*, "life," "breathing" has Chinese *mek*, "the pulse" for one of its constituents. The other, *sum*, is "to hide," "to extinguish," "to breathe." For these words the Chinese equivalents end in *m* or in *ng* namely 痰 *tam*, "asthma," "apoplectic suffocation" 藏 *t'sang*, for *dzam*, *dam*, "to hide," 通 *t'sing*, "have free access" "communicate," is probably the Korean *sum* "breathe." In other languages there are three distinct roots. The word *moksum* is an instructive example of a compound by apposition. There does not seem to be any language where the formation of compounds by apposition does not occur. *Sum* in the sense of "breathing" is to be identified with *animal*, *animus*. The Japanese *tsumari* "to be stopped up" in the nose or throat, is the Korean *sum*. So also the Japanese *sumi* "to be clear, pure and without sediment" is the Chinese 通 *t'sing* and 澄 *cheng* "clear."

Query: What is the explanation of *poram*, "a mark" and *porum* "the full moon?" I suggest that *por* is *pota* "to look" 望 *mong* for *mom*, "to see." In the same way I suggest that the *por* of *porum*, "mark," is 標 *pian*, as given in the Korean-French dictionary (for pot). If so, the word *porum* "full moon" is an invention probably in the Han dynasty by a court astronomer. The Korean verb is *pota* or *potam* "compared with," "between," "seeing that." The root is *pot* in Korean and Chinese, *mira* "to see" in Japanese, *p* being a change from *t*. It would be interesting to determine if an astronomical term such as *porum* belongs to the Han dynasty or to the Tang dynasty.

The Korean language has a back look towards China throughout. Scholars have denied the identity of the vocabulary of Korea with that of Japan; but this is a mistake. Civilization was old enough and words were numerous enough when the Koreans and Japanese were forming their grammars for them to choose different words for many things. Korea has learned every thing from China and nothing from Japan. This is because the Japanese civilization came too late to teach the Koreans anything. Korea always looked to China for her teachers. Both Korea and Japan make use of a multitude of words which were not borrowed from China at any time within the Christian era.

JOSEPH EDKINS.

EDITORIAL DEPARTMENT.**ALONG PROGRESSIVE LINES.**

IN our last issue we spoke of the Reactionary movement that had set in in political affairs here. The careful reader of our remarks and of the "Official Gazette," however, could not fail to notice the contradictions between the two. The editorial pointed to a backward movement, while the orders and Royal edicts undoubtedly indicated the presence of a forward movement. We gladly recognize the existence of the Progressive party and the good work it is aiming to do. The widening and repairing of the main streets of the capital; the careful expenditure of government money under the direction of Dr. McLeavy Brown; the presence of capable foreigners in the Law, War and Police Departments; the dismissal of supernumerary not to say incompetent clerks and other attendants from the various offices; the redistricting of the country into thirteen provinces and the fixed salaries of the Governors and Magistrates, together with the limits of their power and privileges; the establishment, or, more properly speaking, the extension of the Royal Postal Service so that now there are, or will be soon, first class post offices in eleven principal cities and second class offices in fourteen smaller towns; these and other changes mark substantial progress of the Government and we sincerely congratulate the men thro whose influence these wholesome changes are effected.

We notice a contributor in the NORTH CHINA HERALD of Sept. 4th, in writing on the "Reformation of Korea," is hopeful. "Korea is advancing. The advance is quite slow, it is true, but quite solid." He then enumerates some of the changes we mention above, and which, by the way, was written before we saw his article. He starts out well but soon enters into an uncalled-for comparison of the present reforms with those introduced by the Japanese, which he calls "puerile and ridiculous" and which "never had any influence outside the treaty ports, and it is now some time since they had any influence here." In passing, if those reforms never had any influence, why "contrast" them with the "new."

In the March issue of this magazine for 1895 we noticed

some "Great Changes in the Korean Government," based on recommendations presented to His Majesty on November 29th, 1894, by His Excellency, Count Inouye. The changes proposed were so radical that the Count himself found it necessary later to modify them somewhat. There were originally twenty articles of reform treating of the source of political power, the dignity of law so that "His Majesty may not wilfully violate" it with impunity; the separation of the Royal Household from the Affairs of Government; the Cabinet and its Powers; Taxation to be levied only by the Board of Finance; the Annual Budget; Reorganization of the army; Unification of the Police; Disciplinary Regulations for the several Departments; Centralization of Power; Abolition of class distinctions and a few other items of minor importance. We do not know whether Count Inouye drafted these recommendations in Tokyo or in Seoul, neither do we care, but we know they were not "a failure," as is alleged by the writer in the Shanghai journal. But on the contrary as far as our angle of vision goes it seems to us the gentlemen, to whom is intrusted the unenviable task of cleansing the "Augean stables," to use the figure employed by the writer, are moving along the general lines indicated in the recommendations proposed by Count Inouye and accepted by the Korean Court. The large experience in oriental affairs, preeminent ability and decision of Dr. McLeavy Brown fit him admirably for the position he so ably fills. We love him for the enemies he is making in the camps of those who care more for personal aggrandizement than for the good of Korea.

We question very much, tho we do not have the data at hand to prove the contrary, the statement that "under the Japanese *regime* the number of officials was increased instead of decreased." We do know however from knowledge derived from the common people that they were beginning to have a comfortable feeling of security in the changed attitude of the government towards them. The common people were benefitted by the changes and they were quick to recognize them.

It is a thousand pities Minister Miura ever came to Korea. A year ago last summer, the reforms were progressing, if not as fast and satisfactory as some hoped, yet they were progressing. With the withdrawal of Count Inouye, the downfall of the Minister of Home Affairs, Pak Yong Ho, the advent of Viscount Miura and his plotting which finally ended in the diabolical murder of the Queen and the usurpation of a Cabinet hostile to the King, but violently pro-Japanese, ended the prestige and power of the Island Empire in this Kingdom. It is most remarkable that when on the 11th of Feb. the King sought the protection

of the Russian flag, the Japanese found themselves without even a corporal's guard as far as party was concerned. And the careful observer does not fail to note that what is now called the Progressive party is not the party that climbed into power over the dead body of the Queen and that was being sustained in power thro the influence of Japan. While we believe all this is true, we still affirm that the lines along which we think we see some progress are substantially the same as those first recommended and later somewhat modified by Count Inouye. The bungling, not to say wicked, way these well meant recommendations were carried out after the departure of their author from Korea, ought not, it seems to us, be counted against the reforms themselves. To say that they were only on paper is to show an inexcusable ignorance; to affirm that the only visible results of the reforms were the removal of the long sleeves, the introduction of the small pipes and black coats not to mention the unfortunate and unsuccessful attack on the venerable and venerated Top-knot is to expose yourself as one blinded by prejudice. Whence the Cabinet? Whence the Budget, the reorganization of the Army and Police? Who first suggest sufficient salaries for the officials and did away with the laws by which an official was permitted to get all he could and that with the aid, so to speak, of the local militia? When were class distinctions abolished? When were the schools, government and private, crowded with eager students before the upheaval of 1894? In the early months of this year the only Professor of the Royal College resigned because official rapacity devoured the funds and only a handful of pupils were left; to be exact the number was fourteen. Now this same school has an average daily attendance of a little over ninety and young Korea, in the matter of foreign uniforms and physical exercise, did what was probably never done before, openly defied, and that for a period of several months, their Chief in the Educational Department. We mean to say that all these things are the legitimate outcome of the thorough smash-up of the effete system that prevailed two years ago.

It is quite true the Russians are not shouting themselves hoarse over the independence of Korea as the Japanese did, and there is no loud talk about "civilizing" the country. Perhaps the great Northern Power cares more for substance than shadow and can well afford to dispense with the "loud blare of trumpets."

His Majesty's Birthday.—The forty-fifth birthday of the King fell this year on Sept. 2. The day was pleasant and there were the usual congratulations from Korean officials and foreign diplomats.. A few of the Christians suggested assembling

in the several places of worship to offer special prayer for His Majesty. Dr. H. G. Underwood, with characteristic promptness, issued a request to the several churches in the city and then called a general meeting in the empty hall at Mo Ha Kwan, where the Independence arch is to be erected. The Editor of THE INDEPENDENT, Dr. Jaisohn, heartily entered into the plan and announced it in the issue of his paper, the 1st instant.

This meeting gave an opportunity for the people to show their affection and loyalty for their king. Long before the hour, four o'clock, when the services were to begin, an immense crowd of perhaps 2000 people or more assembled in the hall and under the large tent in front. The Korean may not be very demonstrative but he is beginning to think, and loves to hear about his country. Promptly at four o'clock, Dr. Underwood opened the exercises. It was impossible for one to speak to the whole assemblage at once. It was therefore decided for one man to speak to those in the hall and another in the tent. Several songs were written by Koreans for the occasion. They breathed the spirit of devotion to the King and prayed for a long and prosperous reign.

The Vice-Minister of Agriculture, Commerce and Public Works, Yi Chai Yun, was present and read a carefully prepared address. While the Vice-Minister was thus engaged, Dr. Jaisohn spoke to a large audience in the tent. One other address of a Korean, head-master of Chinese in the Pai Chai College, is worthy of special mention because of the patriotic tone that pervaded it throughout. These three gentlemen spoke twice to the great profit of the people.

* * * * *

This mass meeting, publicly announced as held under the auspices of the Christian Church, had the approval of His Majesty and was a great success both as to numbers and as to spirit.

The Korean Religious Tract Society furnished the tracts of which several thousand were distributed, without supplying all who were eager to secure a copy. We cannot omit mentioning the inspiring volume of sound that came up from the audience near the stand when the Lord's Prayer was repeated. It showed the large number of Christians present. But we were also made painfully conscious that there are several versions of this model prayer. Not that there is any special difference in the forms but just enough to be different, provoking and inexcusable. We here enter a vigorous protest against a longer continuance of these unnecessary differences. Let there be but one form of the Lord's Prayer for the whole church of Korea. Where is the "Official Board of Translators" that it does not give us a form which we can all use?

The Remains of Her Majesty, the late Queen, were removed from the temple in the Kyeng Pok Palace, where she was murdered and the body burnt, October 8, 1895, to the Spirit House specially erected for the purpose in Chong Dong, on Friday, the 4th inst. It was a sad procession. The catafalque left the Palace at one o'clock, came past the Big Bell and Kou Dang Kohl, reaching the House at near four o'clock. The streets were lined with people, but the police preserved good order. The erection of the Spirit House, and House of Preparation was done in two weeks, some 800 men being employed night and day. Both buildings are east of and adjoining the Myeng Yé Palace, the street leading from Legation St. to the English Consulate having been obliterated. One thing in the procession was very noticeable. The policeman in neat uniform and good live step was perhaps followed by an officer in ancient style of dress wobbling along supported under the arm by two attendants; the soldiers with fairly good military bearing and order would be followed by a company of men rigged out in the most grotesque clothing imaginable. The old and the new side by side. The one infirm, the other with elastic step; the one tottering to its grave, the other in the vigor of youth going to his work.

The Finance Department.—Rumors are afloat that the new methods introduced into this Department, mainly, we presume, thro the advice and influence of Dr. McLeavy Brown, are not entirely acceptable to all connected with the office. We heard an officer say not long ago that the salaries were not paid when due. This does not sound well, but when we suggested that this was probably due to the practice, (revived of late,) of imposing an extra tax, popularly called "squeeze," on certain commodities and products needed in the Capital, he answered with that affirmative smile one indulges in when he knows he affirms what he is unable to prove. Now we learn from our morning contemporary that "the Cabinet Ministers had a conference and decided to call Mr. Brown before them." One member however was shrewd enough and had sufficient courage to dissent, first, because he approves of the economical methods employed and second, because the Cabinet is exceeding its province when it attempts to control the legitimate actions of an Adviser to a Department. The matter was in reference to the payment of incompetent attendants who had been notified that their positions were vacant. "Finally the dissenting argument prevailed and the matter was not carried out." This Minister is the salt of the Cabinet and we do not stop to inquire whether he is Conservative or Progressive.

The Government School.—Attention was drawn to this school last spring when the present Minister of Education attacked it at the time of his appointment. The foreign uniforms, the absence of the top-knot, the physical drill and the use of the native character were especially offensive to the new Minister. He issued orders commanding the students to change their uniforms. The young men refused, affirming they had obtained the consent of the Department from his predecessor and that the edict of the King issued on Feb. 11th left the matter of dress optional with the individual. Letters were exchanged between the office and the school. The Minister insisted, the boys resisted. An armistice was agreed upon. All thro the summer it was pleasant to see the students on the streets in their uniforms not in defiance of their chief but faithful to their own feelings and of the King's edict. On His Majesty's birthday, the whole school, some ninety strong, marched to the Russian Legation, presented their congratulations and wishes for long life and wound up by giving three rousing cheers for their King, an innovation, we understand, that was pleasant to their sovereign. We have not heard how the cheering affected their Departmental Chief.

On the day of the removal of the remains of the Queen from the Palace to the Spirit House in Chong Dong, the scholars were on parade in their uniforms outside the Education Department. They bared their heads as the catafalque passed. They then fell in at the rear of the procession and marched to the end of the Palace Street. We notice they wear additional mourning in the shape of cap and arm crape bands. Clearly these young men believe there are more ways than one of showing their loyalty and sympathy.

The school opened on the first, with a large attendance.

Polygamists in the Church.—Mr Baird concludes his discussion of this subject in this number. He has treated the subject in an able and exhaustive manner. He has read extensively and thought deeply; his interpretation of Scripture is clear and simple; his exposition of Korean law, faithful and impartial; and his final position of total exclusion logical, consistent and tenable. We never had any doubts on this subject as to the course that ought to be pursued, but if we had we are quite persuaded now. When we begin to apologize for or to condone sin, and to talk of "wrongs," "hardships," "difficulties," we show the weakness of our position. Let us recognize the palpable fact that in the assumption of these relations there is sin on the side of both man and woman and that there is no way out short of giving up that sin no matter at what cost.

The Methodist Mission discussed this question at its Annual Meeting a year ago and is a unit against the admission into the Church of men with more wives than one. The Presbyterian Council, composed of all the Presbyterian bodies at work in Korea, and to whom Mr Baird specially directs his argument, discussed the subject for several days a year ago and then, much to our surprise, failed to reach a decision. We hope they will find no difficulty in promptly disposing of the question this year. There is some whispering, however, that the General Assembly has already decided the question and that the Council will have nothing to do in the way of rendering a decision.

CORRESPONDENCE.

To the Editor of

"THE KOREAN REPOSITORY."

DEAR SIR:—

(1) If the *Unmun* syllabary comes from Tibetan, Pali or Sanscrit why is it called *Panjol*, the name of a peculiar function in the writing of Chinese characters?

(2) What would induce King Sejong and a Confucianist scholar Sung Sam Mun to risk the welfare of the state and their own ancestral line by tampering with that form of belief which brought about the fall of Koryo?

What fellowship hath Confucius with Buddha?

Does the writer of the article "The Korean alphabet" in the June REPOSITORY know so little of a scholar's prejudices?

(3) If it be a fact why do not all the histories state that *Unmun* was modelled after *pum* (부) as well as *chün* (진).

The *Kuk Cho Pyon Nyon* is the only one that mentions *pum*.

The *Kuk Cho Po Kam* and *Yon Yo Kwei Sul* speak only of *chün*. We conclude that it is an interpolation in the case of the one, for what communion hath light (진) with darkness (부).

(4) Did the writer ever know a Buddhist much less a *simpai* who understood Sanscrit? Imagine them then forming an intelligent alphabet from something they knew nothing of, a world from chaos was not a greater feat.

It takes as much faith to believe they formed the alphabet from Buddhism as it does to see a resemblance between the Korean letter ㄱ and the Sanscrit श or the Tibetan ག.

YI IK SEUP.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

THE HAM HEUNG MESSENGER AGAIN.

Can you find room for one more word about the Ham Heung messenger mentioned by Dr. Landis in his interesting article on Korean Proverbs?

After the king Tai Jong Tai Wang had sent messenger after messenger imploring his father to return from Ham Heung and they in turn had perished, one of the courtiers stood forth and said, "I will go to Ham Heung and persuade the aged Tai Jo to return that he may give advice and encouragement to his son who now occupies the throne." He rode into Ham Heung on a mare with a foal and tying her to a willow tree outside the residence of the dreaded Tai Jo he also tied the colt at some distance from its dam. He entered and found himself in the presence of the dreaded Tai Jo and before announcing his errand he said "Let His Venerable Majesty look out the window and witness the action of nature's strongest law. Behold the mare tied at a distance from its foal and behold how the colt calls for its dam and how she in turn pulls at the rope in her eagerness to go and help her offspring"—At that moment a rat ran along the beam over the speaker's head, followed by one of its young; but the little one slipped and was in the act of falling, when its mother, seeing the fall inevitable, clasped her legs about the little one and the two fell together, the mother receiving the shock of the fall. The messenger pointed to it and said "Again behold the law of nature, the parent risks everything, comfort, ease, life itself, for the sake of its offspring. Is it possible that the king's father, the illustrious Tai Jo, should show less solicitude for his son than the dumb brutes do for their offspring?"

The aged Monarch exclaimed, "I will go to my son." The messenger, delighted with the success of his mission, started on his homeward way but before he had gone far one of Tai Jo's attendants, who doubtless preferred the quiet of country life to the bustle of the capital, approached his master and said "This is only a trick on the part of the messenger to get you to return to Seoul. He has probably laid a wager that he can draw you out of your retreat." This aroused the temper of the old man and he ordered to pursue the messenger and execute him but added "Do not kill him unless you catch him this side the Heung Yong river. If he has crossed let him go." The executioner mounted and rode at breakneck speed. He neared the banks of the river. He saw a ferry boat about to push off. Shouting for it to wait he leaped in and there sat the man he was after. Drawing his sword he severed the messenger's head and rolled his body into the stream. Meanwhile the old Tai Jo was thinking the matter over and changed his mind once more. Within an hour he was on his way to Seoul to give whatever advice and help he could to his son and successor.

H. B. H.

LITERARY DEPARTMENT.

THE "Quagga tracts" of three years ago originated in an idea of which this month has seen a further development. The Korean Religious Tract Society, taking advantage of an enthusiasm newly aroused among the native Christian community in respect of the royal birthday, has issued a special publication by way of programme to the mass meeting held upon that date. Its principal contents consist of six hymns, all of world-wide familiarity, the

last being a paraphrase of the national anthem, "America" or "God save the Queen." Few of those who sung or read these verses upon the occasion referred to could have understood their significance. To the ordinary Korean in fact, whether scholar or coolie, what can be expected to be the effect of such verses as these when encountered for the first time? Yet this meeting and this hymn mean much for this country and for the patriotism of her citizens, and the Society that has introduced such a custom and such a sentiment has surely drawn very near to the heart of the people. For those who know this people know that, man for man, they all love His Majesty, and round that affection must rally whatever is best and most stable of popular nationalism. As the printed expression of such things let us hail this tract as noteworthy. And let us hope that the royal birthday may regularly be celebrated by the Korean Religious Tract Society and others as a "special occasion" and that "America," or still better *Korea*, may continue to be sung by those who truly love their country and their King.

The summer months, altho barren in respect of new publications in Korean, have been fairly prolific in reprints. Foremost among these stands the third edition of *찬양가*—not a reprint at all, but a thoroughly revised compilation from the whole field of the most recent Korean hymnology. That there are three hymn-books in active circulation among the churches, and that each of these is forced to issue in a new edition as often as every year or two, are facts which speak volumes concerning the capacity of church members and candidates to express their devotion in song.

A careful inspection of the volume under review brings out several interesting facts. In the first place, this volume, which remains in such demand among plain people, is not gotten up in the cheap, shoddy style that characterizes so many tracts over whose lack of sale according to expectations there is exclamation. Neither does an attempt seem to be made to increase its circulation by fixing a price far below the cost of producing it. For those whose privilege it is to expend thought over the problem of a wider circulation of Christianizing literature the moral may read—People can always find money for books that are prepared in an attractive form and which contain something they really want.

Again, there is noticeable a very great difference between the two styles in which the book is issued. Both are plainly from the same type and enjoyed in most regards the same conditions of execution. The Korean paper on which one is printed takes the impression evenly and clearly, forming in itself a bed than which nothing better could be desired. Apparently the pressman did not know that to secure an equally distinct impression upon the white paper selected for the second style a similarly yielding bed must be constructed. And he plainly did not understand the conditions of firm yet elastic bedding, perfectly even planing, thorough cleanliness, and firm, but gentle inking, which alone, in conjunction with a moderate pressure upon the lever, are capable of producing on such paper an impression both distinct and even without squeezing. Perhaps it is not well to set the standard too high. Half a loaf is no doubt always to be preferred to total abstinence. Yet one may justify himself in the opinion that the missionary ought to present in nothing a second rate example before the people he has come to benefit. High standards in mechanical work are not easily to be divorced from high standards in morality. And the belief is at least tenable that a man who finds a badly printed book offered him will judge its contents to be equally inexact. Poor, therefore, as may be the facilities for good work to be found at the Trilingual Press, one is apt to feel that a higher standard of execution is demanded by the above considerations, if by no others.

This volume contains a number of hymns newly written or translated, and among them it is pleasant to find an increasing number by native writers. The poet is by no means a newcomer in Korea, the versifier is. Foreign work can hardly form a model for composers in an oriental language. It is with interest, therefore, that we look to see what forms native hymn-writers naturally fall into. A careful examination affords little light upon such an enquiry. It leads rather to the belief that the native hymn-writer, he whose devotional thought spontaneously falls into rhythm, from whose heart the graceful melody of praise and prayer wells unsolicited, is yet to appear. The productions of Korean writers display the same stilted and unpolished phraseology as do the translations of foreigners. And not unnaturally. For all are revised by the "teacher," that indispensable aid, that destructive bane. And he is the only Christian who has as yet come near enough to the missionary to make even the attempt of expressing a thought in metre.

Yet Koreans love song—love the foreign music to which their hymns have been set. It is not too much, surely, to expect that the hearts of some among them will yet flow out into genuine song-language, and that the grandest products of our hymnology may come to be paralleled in their tongue. Meanwhile, it is well that they so love to sing, well that so many hymns have already been provided for them, well that "America" and others as noble exist to inspire by their ennobling music. All this, in view of the eastern poetical temperament, surely augurs much.

인가기도 is a treatise, not a tract. It professes to be a guide for those who would establish the family altar and direct the household in the way of life. It promises well for the homes of Korea that in two years time two thousand copies of this work have been diffused among them. A second edition is now published, improved in various respects over the previous one, but equally objectionable with other works recently printed in point of press-work.

This is the second publication this year printed in two "terms," a distinction not certainly to be rejoiced in.

삼요록 too has just undergone its first reprinting. It appears now in a greatly improved form so far as the task of the editor is concerned. The running index found at the head of the page greatly facilitates reference and examination, and the spacing of words certainly makes it easier to read.

The spacing, however, might have been better done: frequently the interval between characters in the same word is quite equal to that between words. The framing and alignment in this book call for decided praise. In these respects it is a decided improvement over anything we have previously seen come from this press. But when we look at the inking, the uneven impression, the evidences of unclean type,—the appreciation of good work in other respects is apt to disappear wholly from our minds.

Observing these three works to have been printed upon an inferior quality of white paper, the question occurs whether this is a wise change from the manilla paper to which we have grown accustomed. Many, perhaps, will decide at once against it. Certainly its effect is not altogether satisfactory. Yet reflection shows that it is at least as much so as that of the other. Both are so thin as to "print through," neither having sufficient gloss to prevent the ink being freely absorbed. It becomes therefore a question of preference in color and of expense which shall be used. Among most of those who use the books there seems to be little choice in color; so that a better quality of white paper, one capable of "holding" the impression on both sides, would seem likely to give most general satisfaction.

성경도설 is another book reprinted during the summer. Its general appearance is above the average in neatness, yet many small defects mar it. A picture-book without pictures is something of an anomaly, and that is what most copies turn out to be. Gratifying to one who loves simplicity is the fact that another reform is introduced here, a reform in names, by which scriptural names of place and person are made to conform to their original pronunciation instead of to that strange gibberish of Sinico-Korean which the scholars all profess to find easiest and none of them do. It is comforting indeed to find how many tongue-twisting sounds this change enables one to omit in reading this book, and how much stumbling and diversion of attention will thereby be saved to the semi-literate, its principal leaders.

C. C. VINTON.

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OFFICIAL GAZETTE.

1896.

(Compiled from THE INDEPENDENT).

Aug. 18th Edict Mo. 55. Law Courts will be established in the following places; Seoul, Chemulpo, Fusan, Kyeng Heung, and Chung Chong, N. and S., Chulla, N. and S., Kyeng Sang, Whang Hai, N. and S., Pyeng An, Kang Won, N. and S., Ham Kyeng, Ché Ju.

Aug. 19th. Overseers of the Construction and Repairs of Kyeng-Won-Kung (New Palace) Paik Eun Kiu, Kang Keun, Yi Hak Kiun, Yi In Wo, An Tai Won, Kim Kiu Hi.

Edit:—We left Our Palace already seven months ago. We feel sad when We think of the remains of Our beloved Queen so far away from Us. The Royal remains will be brought to the Kyeng Won Palace within two weeks.

Aug. 25th. The Minister of the Royal Household tendered his resignation, but it was not accepted.

Aug. 26th The Chief of Police, is appointed Grand Marshall of the Royal Funeral Procession.

His Majesty decides to move to the new Palace in Chong Dong and to remove the remains of Her Majesty to that Palace on Sept. 4th.

Sept. 4th. *Edit* No. 61. Rules and regulations to take the census of the country. (1) The number of houses and the population of the whole country shall be carefully and accurately made. (2) Ten houses will be a Division and a head citizen will be responsible for the behavior and welfare of his Division. (2) The five Districts in Seoul and other Magisterial Districts will take census of each District and report to the Governor of the Province. The Governors must make a summary report of all the Provinces to the Home Department which will make a complete report of the whole country to His Majesty at the end of May each year. (4) If any citizen should fail to register his or her name to the Census record thro carelessness or indifference, punishment will be meted out according to the law provided for such cases. (5) If a head citizen fails to report for

his Division within the time allowed, he will be punished by the Magistrate. If the magistrate fails to report within the limited time, he will be punished by the Governor. If the Governor fails to make a report to the Home Department before the 1st day of May he will be punished by the Department. (6) The details of procedure in taking the census will be made known by the Minister of Home Affairs. (7) This takes effect from this day.

Departmental Order No. 8 (Home Department) Rules and regulations governing the methods of taking census. (1) The blank forms for recording the name, sex, age, occupations, parents, address, etc, will be furnished by the Department, and sent to the Governors of the provinces. Governors distribute them to the Magistrates, Magistrates to the Head Citizen of each Division, and the Head Citizen must supply each family with necessary number. (2) Each family shall have two sheets of the blank form and fill up the places on both sheets making one a duplicate of the other. The original copy be kept in the Magistracy and the duplicate be given to the family for future reference. (3) Either parents, brothers, children or grand children who live in a separate house, must have separate records, and not be entered in the same sheet. (4) Those who have not a house of his or her own, but live in some other person's house, his or her name be entered in the sheets of that family as a boarder. (5) Whenever a person desires to live in a separate house he or she must report the fact to the Magistracy and have the original records changed. (6) When a person changes his or her address this fact must be reported to the Magistracies of the Districts where he or she moves from and goes to. (7) In case of losing the records by accident the owner must report the fact to the Magistracy and get new records. (8) Whenever the head of a family dies, the heir or heiress report the matter to the Magistracy, and have the records changed in his or her name. (9) Construction or destruction of houses, death and birth in the family must be reported to the Magistracy and the original records changed according to the facts. (10) The articles Nos. 5, 6, 7, 8 and 9 are required to be executed as soon as possible, but never allow more than twenty days after the occurrence of the affairs. (11) Each Magistrate, after completing the census of his districts, must make a summary report to the Governor of the province. Each Governor, after completing the census of his province, must make a summary report to the Home Dep't. (12) Head Citizen of each Division must make a summary report of his Division, and the blank forms will be furnished by the Magistrate. (13) If a Division has not five houses this will be known as an incomplete Division, and will be under the supervision of the Head Citizen of the nearest Division. Whenever such incomplete Division shall have ten houses it becomes a full Division and will have a Head Citizen of its own. (14) Every report must have a duplicate copy. One be sent to Magistrate and the other be kept in that Division. (15) Whenever it becomes necessary to make a change in the original copy of the census, the head of the family must apply to the Head Citizen of the Division, who in turn applies to the Superintendent of the country. The latter requests the Magistrate of the District. (16) Each family must have a sign board in front of the house, stating clearly the No. of the house, No. of the Division, name and the occupation of the owner. (17) In case of a house changing hands, the name and occupation of the owner must be changed on the sign board, but the No. of the house or the No. of Division do not alter.

NOTES AND COMMENTS.

A census is ordered.

His Majesty will build a new Palace in Chong Dong.

The Pai Chai College opened the fall term on September 16th with an unusually large attendance.

Dr. J. McLeavy Brown has a good grip on the treasury and in spite of opposition is accomplishing much.

The Embassy to Moscow returns *via* Siberia and is expected in Vladivostock the beginning of next month.

Furniture street is now in splendid condition and the good work of widening and repairing is still going on. Thank you Mr. Mayor, and every body else to whom thanks are due.

We had intended to devote some attention to the reports read at the annual meeting of the Methodist Mission but do not have space. No. of probationers reported 588, full members 230, total 818. The Trilingual Press printed 2,634,300 pages, English and Korean, during the year.

We understand that the Korean government has given a concession to a Russian company, with Mr. Jules Bryner at its head, to cut timber on the northern border along the Tumen river and on the island of Ul Leung off the eastern coast. The arrangement seems to be that the company shall pay the government a franchise or tax of twenty-five per cent of the net profits of the undertaking.

It is with much regret we learn that the Rev. S. F. Moore of the Northern Presbyterian Mission, is compelled on account of the prolonged illness of Mrs. Moore, to return to the United States. Mr. and Mrs. Moore came to Korea four years ago and their departure is a great loss to the Mission. We indulge the hope that the thorough change may prove beneficial to Mrs. Moore and that they may be able in the not distant future to return and resume the labors in which they are so much interested.

Koreans, at least the common people, are beginning to use the press. A man living in the western part of Seoul told us that the soldiers are taking upon themselves the unwarranted liberty of living on house taxes where they happen to be stationed. One naturally objects to this. He then said he had a letter written and if he was troubled again, "I will send it under my own name to THE INDEPENDENT"—a public appeal. We know nothing about the conduct of the soldiers, but our contemporary is to congratulate on the hold it has on the popular heart.

The Annual public meeting of the members of the Korean Religious Tract Society will be held in the chapel of the Pai Chai School, Sunday Oct. 18th. This Society is doing a good work thro its tracts which are used extensively by all Christian workers. "Any person," we quote from the Constitution, "may become a contributing member by paying annually the sum of two dollars, or more, into its treasury." Every missionary, of course, will see to it that he is a regular member and for the benefit of others who may desire to assist in the good work this Society is doing, all that is needed is the information that the Rev. D. A. Bunker in this city is Acting-Treasurer.

The Rev. D. S. Spencer, Presiding Elder of the Nagoya district, Japan Conference, with his family visited Seoul this month. While with us he called together the Japanese Christians here and on Sunday Sep. 13, after administering the communion, organized the Company of believers into a Church. Rev. W. B. Scranton, Superintendent of Methodist Mission, was present and appointed I. Kobayashi, a Local Preacher, to have pastoral care of this new church. We have long felt there was a need for a Japanese church here and acknowledge our obligation to Mr. Spencer for his interest in and service to the Japanese Christians in our city. It would be well if the Christians in Chemulpo could be organized into a church and a regular service provided for them. We hope Mr. Spencer will present the claims of the Japanese Christians here to his Conference and be able to send us a well trained and spiritual preacher for these two places.

The loss of H. G. M. S. *HMS Iris* off the Shantung Promontory on the night of July 23rd has caused profound grief in the East. The *Iris* was at Chemulpo in the Summer of 1894 and some of her marines were on guard at their Consulate here in Seoul. The brave men met on deck after the ship had broken in two and sang the *Flaggelied* of which the last stanza is:—

"Und treibt des wilden Sturms Gewalt
Uns an ein Felsenriff
Gleichviel in welcherlei Gestalt
Gefahr droht unserm Schiff;
Wir wanken und wir weichen nicht,
Wir thun nach Seemans Brauch
Getreu erfull'n wir unsre Pflicht
Auch bis zum letzten Hauch,
And rufen freudig sterbend aus
Getreu bis in den tod:
Der Kaiser und die Flaggehoch!
Die Flagge schwarz, weiss und roth."

The changes that came in during the reform era are not always visible. Guilds and Government favoritism, to be explicit, were brushed away with one swoop. The yangban strut and inane aiding under the shoulder are returning to some extent, let us hope to make their "last appearance."

We had our attention called to another form a few days ago. We had occasion to have some wall repairs made and suggested the necessity of calling a mason. "What do you want to call a mason for, a coolie will do just as well at less than half the day's wages?" Was the reply. Then we were told that not only could any man who had skill enough to plaster engage in the work, but that the objector would be met with abuse; that even the tile layers' guild, probably one of the most exacting organizations in the land, could no longer keep men from laying tiles. In its palmy days this guild was most tyrannical. By means of government patronage it was enabled to charge exorbitant prices for ordinary labor. They were aristocratic, com-

pelling their employers to furnish them sandals to work on the roof. The owner was not permitted to go on the roof and repair it, but had to call in a tile layer who knew how to charge his patron. These changes are most beneficial to the common people and in possibly not a few cases we foreigners are among the last to see them.

THE CHURCH AT HOME AND ABROAD—a monthly published by the Presbyterian Board of Publication, for August, is before us. Eleven pages are devoted to Korea. Dr. C. C. Vinton writes sympathetically on "Missionary Literature;" "A Gospel Sermon preached by a Korean Butcher" tells of the sermon preached by Pak a converted butcher. Rev. Jas. S. Gale philosophises in his original way about the "Korean mind." "It is comparatively easy to reach the heart, to gain the affection and esteem of the people, and at the same time to be perfectly mystified by the peculiar mental make-up that is the ground-work of it all." Mr. Adams of Fusan recounts his visit to Pumusa temple. We are by no means sure that the picture of "Korean Idols" is genuine while we are positively certain the "Korean Farm House" is from a photograph of a Japanese country house we have seen for some years for sale in the photographer's gallery.

Dr. Vinton has a second article on "Preaching Christ through Korea" and Mrs. Underwood gives some "Lights and shadows of the year in Korea" in which she takes occasion to 'explain' the "part played by the missionaries in public affairs" about the time of the murder of the Queen.

Mr. Leigh Hunt arrived in Chemulpo on September 10th and left for the Wonsan mines on the 13th with a party of miners. There are now seven foreigners (Americans) at these mines and Mr. Hunt expects to devote his own time to making them a success. We learn that the matters in connection with the Seoul-Chemulpo railroad are being attended to by Mr. Morse himself who is now in New York city. We were indulging the hope that immediately on the arrival of Mr. Hunt work would be begun. It is probable that the excitement in the United States about the change of standard from gold to silver may delay definite action in regard to the railroad until after the election next November. The promoters, however, have no fear of being able to begin work during the year.

A few weeks ago, with our family, we started for a walk on the city wall. When we came to the part to the rear of the French Legation (there are still a few feet left) in addition to our usual feeling of indignation at the narrow walk and barbed wire fence we had a new difficulty to encounter and we confess we were overcome and had to return. It is reported of a certain city in France that its odors are so many and varied it has a different stench for every day of the year. We should like the privilege of giving expression to our outraged feelings and we should be tempted to say that we wish—(but we pause for words)

While on this unsavoury subject we may say that we are credibly informed that the Korean Government protested at the time the barbed wire fence was moved on to the city wall and to within a few feet of parapet, but no attention was paid to the protest. We pause again for words!

BIRTH.

In Cheso, September 10th, the wife of Mr. Alexander Kenmure, of a son.

ARRIVALS.

In Seoul, August, 14th, Mr. and Mrs. D. D. Pokotilow; and J. F. Bryner, Esq., August 17th, M. A. Ginsburg, Esq., September 11th, Gen. and Mrs. S. A. Solomio; 12th, Captain and Mrs. O. L. Radlow.

THE KOREAN REPOSITORY.

OCTOBER, 1896.

SOME KOREAN CUSTOMS.

DANCING GIRLS.

KOREA has a class corresponding to the geisha of Japan. In Korea they are called gesang, and their duties are much the same as those of their class in Japan. These girls properly belong to the government and receive their support from the national treasury. They are controlled by a regular department, in connection with the official musicians.

When a poor man has more sons than he can well care for he will sometimes give one to the government to become a eunuch thus insuring him a good living and possibly very high honors—for in the past this order has obtained and exercised great influence owing to their closeness to the Royal Family.

So a man may give his daughter to become a gesang. She is taken in childhood and carefully instructed by good teachers in music, reading and writing, and in fancy work. Being so much better educated than the ordinary woman, the company of these girls is greatly desired. Also they are free from all restraint and mingle freely with men and women, without any embarrassing modesty, whereas ladies can only see the men of their immediate family and have not the accomplishments of gesang.

These dancing girls are attached to various departments and may be hired by gentlemen to sing, dance and play for them when giving entertainments. Their services are said to be quite expensive however. They are often seen at official dinners at the Foreign Office and are the chief entertainers at banquets.

given at the Palace. They are usually rather pretty, perhaps they are the prettiest women in Korea. It is not uncommon for an official to lose his heart to one of these bright girls, and to make her his concubine. There is not much doubt that they would in many cases marry these girls outright were it not that such a union would be illegal.

These matches however are usually love matches, and some of the brightest and strongest men spring from such unions. They are also the cause of much heart-burning to the legal, but neglected wife, to whom the young man has probably been united by his parents in infancy, and for whom he has probably never felt the love called forth by his fascinating concubine.

Korean folk-lore abounds with stories of the discord arising in families from these attachments, while there are as many accounts of ardent and prolonged devotion of young noblemen to these girls whom fate prevents their taking to a closer union than that of concubine.

Some of the dances of these gesang are very pretty and never fail to interest the foreigner who sees them for the first time. These dances are of course seen at their best at the Palace when in days of peace and rejoicing they are performed before the Royal Family. The one that seems most to interest foreigners is called the sword dance. The dancers are as usual clothed in voluminous garments of striking colors. Long and brilliantly colored sleeves reach down to and beyond the hand. False hair is added to make an elaborate head-dress in which many gay ornaments are fastened. The dance is done in stocking feet, and as the sword dance is the most lively of all, robes are caught up and the sleeves turned back out of the way. The girls pirouette between swords laid on the floor and as the music becomes more lively they bend to one side and the other near the swords until at last they have them in their hands, then the music quickens and the swords flash this way and that as the dancer wheels and glides about in graceful motion. A good dancer will work so fast and twirl her swords so dexterously as to give one the impression that the blade must have passed through her neck. This dance is also done in men's clothes at times, but the cut of the garments of the sexes is so much alike as to present little external difference except that the colors of the men's are either white or of one shade, and the mass of hair worn by the dancer ordinarily is replaced by a simple hat.

One of the prettiest dances is that of the lotus flower. In this a tub is brought in containing a large lotus flower just ready to burst open. Two imitation storks then come in, each

one being a man very cleverly disguised. These birds flap their wings, snap their beaks and dance around in admiration of the beautiful bud which they evidently intend to pluck as soon as they have enjoyed it sufficiently in anticipation. Their movements all this time are very graceful, and they come closer and closer to the flower, keeping time to the soft music. At last the proper time arrives, the flower is plucked, when as the pink petals fall back, out steps a little gesang to the evident amazement of the birds and to the intense delight of the younger spectators.

The dragon dance is also very well done. There are usually two of these beasts, each made up of two well trained men who are concealed by a hide which might be meant for a red, white, and black tiger or most anything else. The head is very large and the huge jaws, worked by a string and pulley, give a ferocious air to the monster. These figures keep very good time in their contortions, snappings and other movements to the music. and every once in a while they make a savage dash for the gesang who falls back in well disguised terror to be ready for the next attack.

The performance on these great occasions is never complete without the game of throwing the ball which consists in a series of graceful arm movements by the gesang before a painted arch with a round hole at the top. As the music quickens, her step becomes more lively and the arm movement indicates that she will soon throw the ball. When she does throw, if it goes thro the hole, she is decorated with a flower stuck into her hair by an attendant. If the ball fails to go thro, the unfortunate dancer is given a black mark, with a brush, on her cheek. One after another the dancers face to the rear after doing their act. When all is finished they march in procession past the King, where those with a flower in their hair receive a roll of silk each, while the others get nothing.

The most beautiful and accomplished gesang come from Pyeng Yang which is quite a centre for dancing girls, but the order is an extensive one and the girls are to be found all over Korea. Not all of these belong to the government, however, as many girls become gesang from choice. These when they grow up, if they belong to no man and have no children, have a very hard and dreary time of it. Gesang are said never to join the order of dancing women sorceresses called Mootang, tho in Seoul they are attached to the Yak Fang or Palace Medical Department, where they are taught to mix medicines. Some years ago, five of these girls were attached to the Government Hospital to learn nursing and the care of the sick, but their pres-

ence caused so much disorder that they were soon removed at the request of the foreign physician in charge.

In the pretty folk tale of the "Swallow King's Rewards" when the unjust brother is visited with the ten plagues of Korea, because of his ill treatment of a wounded swallow, gesang figure along with the mootang as one of the ten curses of the land. Doubtless they are so considered by many a lonely wife as well as by the fathers who mourn to see their sons wasting their substance in riotous living as they doubtless did themselves when they were young.

H. N. ALLEN.

THE GEOMANCER,

IT will be a sad day when nature loses all her mystery and when we can project the cathode ray of science into every nook and corner of this over-classified world; when we shall put, as it were, a revolver to the head of the sybil and compel her to rearrange the scattered leaves; when we shall reduce to grammar the leaf language of the Dordonian oak.

No one seems satisfied today unless he has his eye at a telescope or a microscope and the only ally that poetry has left is the bicycle. Shakespeare had the nineteenth century *fin de siècle* in mind when he spoke of the man who would "peep and botanize upon his mother's grave." The very children know there is no pot of gold under the end of the rainbow and now Nansen has been trying to bring nature to bay among the ice-bergs of the north.

The world loses as much as it gains when it wantonly penetrates the arcana of nature for the mere sake of classifying. Some people never can look at a flower without wondering how many petals it has and what family it belongs to; they forfeit the bloom and grace of life and like David, when he numbered Israel, they lose by it eventually.

Now here is one great difference between the westerner and the Asiatic. The Korean is as full of myth and legend, of fairy lore and goblin fancy as any minstrel of the middle ages. Nature, to him, is full of the mysterious and for that reason speaks to him with far greater authority than she does to us.

Korean Geomancy might be a page torn from some old wizard's book or copied from some Druid scroll. Let us examine it together and see some of its quaint conceits.

Geomancy is a regular occupation in Korea but there is no guild of them as there is of exorcists. Any man can become a geomancer but no Seoul man ever takes up that occupation. Its ranks are always filled from the countrymen. It is ordinarily the Rip Van Winkle style of man, who prefers walking over the hills with his dog and pipe, that evolves into a geomancer. The first step in the novitiate is the study of the book called Ch'ün Keui Tă Yo or "The great important celestial instrument." Having mastered the theory of it he then begins to take practical lessons under a competent teacher. They wan-

der over the hills together and, selecting different points, discuss the merits and demerits of those particular places and decide whether they would make suitable burial sites, for geomancy in this country concerns itself almost exclusively with burial places for the dead. A man's prospects in life may be blighted in the bud by burying his father in an unpropitious spot. More agues and sprains and murrains and blights are caused by this than by any or all other causes combined. When he has been all over the country and has studied all the available places and has made out a mental list of charges, ranging from several hundred dollars for a first class site down to a few cents, for a common one, he graduates, buys him a Yun Do, "wheel picture," in other words a compass, and is ready to hang out his shingle. He has now taken the degree of 디관* or "earth specialist," or as we might say he has become a B. E. a "Bachelor of Earth;" or sometimes 디사 which would be D. E. or Doctor of Earth.

Let us imagine him then in his office, when in comes a young man who states that his father has died and he must find a suitable burial place. The Geomancer accompanies the youth to his home where a table of substantial food is placed before him, to be washed down with plenty of wine. We might call this meal the retaining fee. He then puts out feelers in various directions to find out about how much the young man is prepared to pay for a burial site, and having made up his mind on that cardinal point he leads the youth over the hills and shows him various places and discourses on the merits of each.

The first question to be asked about any place is—Has it a good Nā Ryong † or the "Advancing Dragon?" This is the line of hills leading down to the burial site. Where a long line of hills falls away to the level of the valley, below the end of the slope is usually a good burial place. The sleeping dragon of hills holds it in his mouth or is supposed to stand guard over it. But there are several necessary qualifications in this dragon chain of hills to make it a proper custodian of the mortal remains of one's nearest relative. If the line of hills is very short, say only one or two miles long, or if in any place the continuity of the chain is broken by an extensive intersecting valley, if the line of hills is mostly shorn of timber or if the chain is very rugged and abounds in precipitous rocks—in any one of these cases the place is of very inferior value. The perfect burial site is rare and hard to find. It is called a Wlé Ryong Ko Jo ‡ or "a

* 地官 † 來龍 ‡ 回龍顧祖

mountain line that curves around and sees its great-grand-father." This gives us another idea of a mountain chain. It is a succession of peaks or eminences each of which is looked upon as being the parent of the one next lower and so a range of hills forms an illustration of a genealogy, a family line of descent, so that when the line curves around so that from the lowest one the highest is visible it means that the latest descendant is looking upon his ancestor. It is thus that the Korean personifies everything in nature not in a pantheistic but in a romantic way.

This tendency to name mountains after animals which they resemble is almost universal and it is a curious fact that there is a universal tendency to name any extraordinary freak of nature after some evil spirit or agency. So all over the world we have such places as the Devil's slide, the Devil's chair, the Devil's kitchen, and a thousand others. These are remnants of early paganism.

Next to the Nă Ryong in importance comes the Choa Hyang,* "The view" or "The prospect." To be perfect it must be toward the south but it may be toward the east or west. It must never face north for the north is without sunlight and its color is black. This is not only true of grave sites but Koreans always prefer to build their houses facing to the south. It would be interesting to trace in different peoples this tendency. Is it a remnant of an ancient sun worship or is it because the course of empire has usually been from the equator northward and southward and wherever people have settled they have, unconsciously, built their houses so as to cast a back glance toward the sunny south?

The Blue Dragon and White tiger † must also be attended to; these represent the east and west sides of the burial site. Blue is the color of the east and white of the west and this is a metaphorical way of describing the flanking hills. The grave usually lies in a slight hollow or indentation in the end of the hill and two arms, as it were, of the hill come partly around it on the east and west. These must not be greatly dissimilar in length or general shape. If one extends out far beyond the other it will influence for ill the descendants of the man buried there.

One of the most unpropitious things of all is the Kyu Bong ‡ or "spying peak." In order to discover whether such a peak exists, the geomancer seats himself upon the exact spot proposed for the sight of the grave and scans the horizon in every direction, taking careful note of every hilltop that is visible. Then he rises to his feet and repeats the scrutiny with ex-

* 坐向 † 青龍白虎 ‡ 窺峯

treine care and if he now sees a hilltop which was not visible when he was seated, he has found a "spying peak" and the site is absolutely worthless, for if a man is buried on such a spot his descendants are sure to become robbers. This is a poetic touch, for the idea of one hilltop overtopping another just enough to become visible suggests only to an imaginative mind the idea of a genius or spirit of evil crouching behind the nearer hill and keeping his baneful eye fixed on the last resting-place of the dead.

When the outward environments of the proposed site have been carefully examined and found as satisfactory as the price to be paid will guarantee attention is directed to the spot itself upon which the grave is to be dug. The geomancer gets out his wheel picture and lays it on the ground and decides upon the exact direction in which the grave shall point. This depends largely upon what is in sight in front. If there are other graves in sight it must not point toward any one of them. In fact if the site is a good one there will be no other graves in sight at all, and if there are others the value of the site will depend largely upon their proximity. The next part of the operation is to lay the Keum Jüng * or "The Golden Well." This refers to the shape of the instrument which is that of the Chinese character 井 which is the ideogram or picture word for a well. "The Golden Well" is shaped like this with two lateral and two transverse sticks that can be adjusted by sliding so as to accommodate any size of grave. This is laid on the ground and a mark is made all around inside the parallelogram, and ground is broken for the grave. There is no set measure for the depth of the grave but it differs in different places. It depends upon the nature of the soil and on the general position of the grave. The geomancer calls into requisition the Hyül Sim † or "Depth of Hole" principle and decides to bury the body one two, three or as deep as six Korean yards.

It is also necessary to decide where the chief mourner must stand to perform the rites. This is called the "Pul Pok Pang"‡. There is always one particular side on which the chief mourner must by no means stand if he would escape dire misfortune in the future.

The geomancer's part in the interment may now be considered done—that is, after he has pocketed his fee. But the chances are that he or some other geomancer may be called at some future time to examine the grave and see if all is right. Altho every precaution has been taken and every contingency

* 金井

† 穴深

‡ 不伏方

provided for, it not unfrequently happens that the dead man's descendants get into trouble. If so and if there is no other visible cause it is set down to the fact that something or other is the matter with one or other of the graves of his fathers. The geomancer is called and, if there seems to be plenty of money to back up the business, he will find perhaps that there is serious trouble with several of them, but otherwise he decides that some slight alterations only are necessary.

There are special formulae for finding what is the matter with the grave. These are all given in the Ch'ün Keui Tā Yo but would scarcely interest the readers of the REPOSITORY. He may discover by the use of these rites that the body has *run away*. And Koreans solemnly aver that time and again such graves have been dug open and found quite empty. The geomancer then goes to work to find where it has gone to, and it may be remarked that this chasing of a long buried corpse about the country is the most gruesome part of the geomancer's business and might well deter nervous or excitable people from entering this profession, but fortunately the Koreans have no nerves.

It is said that a skillful geomancer will tree his game within twenty-four hours without fail, or rather will run it to ground; and when the afflicted relative digs in the spot where the geomancer bids him he invariably finds the object of his search.

The skill by which this investigation is carried out is called the Pok Ku Pun § or "Old grave magic rite."

* 卜舊墳

H. B. HULBERT.

HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the September number.)

8=덕종회간대왕 Great King *Tok-jong Hoi kan*.

Eldest son of the 7th King. Died while Crown Prince *We-kyong Se-ja*, in 1458, aged twenty years, having been Crown Prince since 1453. He is popularly believed to have been smitten by the malice of the mother of *Tan-jong*, as punishment to his father for having wronged and ruined the young king. He married the daughter of a Junior Minister of State, named Han, who survived until 1565 when she died, aged sixty-eight years. The royal pair had three children, two sons and one daughter. The second son became 10th Monarch of the line and raised his father to posthumous royal honors in 1475. Queen Han's title is *Syo-hye Wang-hu*. The King and Queen are buried in the *Kyong Neung* at *Ko-yang*.

9=예종양도대왕 Great King *Ye-jong Yang-do* 1469.

Second son of the 7th King succeeding to the throne on his father's death. Reigned but one year (1469) and died aged twenty-one years. His Queen Han died in 1461 without issue. The Dowager Crown Princess, *Wi-kyöng*, as the senior representative of authority, nominated and placed on the throne her second son Prince *Chu-san*, who became tenth Monarch. On the death of his first consort, king *Ye-jong* married again into the Han family. His first Queen's posthumous title is *Chang-syun Wang-hu* and her tomb is the *Ch'ang Neung* at *Ko-yang*. The King and his second consort *An-syun Wang-hu* are buried in the *Kong Neung* at *P'a ju*.

10=성종강정대왕 Great King *Syöng-jong Kang-chöng*, 1470—1494.

Second son of the Crown Prince *Wi-kyöng*, placed on the throne by his mother. Followed the example of his great ancestor king *Se-jong* in fostering letters. He introduced the post of *Hak-sa*, or Doctor, into the great literary court known as the *Hong Mun Won* in 1470. The following year he caused the

Memoirs of *Sin Syuk-ju* and his party (75 persons) to be compiled and published. Also compiled and published, as the national law, the "Ming Institutes" (*Tai Myöng Yol.*) In 1475 he "illuminated" filial piety by raising to kingly honors and a place in the line of Monarchs, his parents, giving his father the title of *Tok-jong Tai-wang* and his mother that of Dowager Queen, she being still alive. The same year he erected a substantial home for the Confucian College Hall and directed that the census records be deposited there. In 1478 the first step towards a topographical examination of the land was taken, a commissioner being dispatched to examine and report on the famous mountains of Korea. 1484 a special allowance from the Royal tithes was made to the educational authorities, "*Tai Hak Kwan*," for the support of students. 1485 issued the famous decree which taints the original offspring by marriage with widows. By this decree such offspring were excluded from the ranks of the aristocrats,—the *Yang-ban*. These latter were then known as the *Tong-ban* (east party or civil nobles) and *Syo ban* (west party or military nobles.) In this year appeared Sō Kö-jöng's edition of the *Tong-kuk Tong-gam* (Historical Summaries of the East Land i. e. Korea) with notes. 1491 occurred a great insurrection of the populace of the north. It was suppressed by Hö-jong, a giant, said to have been eleven feet high and brilliant in literature and military science, a rare combination of talents in Korea.

King *Syöng-jong* died aged thirty-seven. He had two consorts. Queen Han, a younger sister of the first Queen of his uncle, King *Ye-jong*, and like her elder sister she died young, 1475, aged nineteen years. Her tomb is the *Syun Neung* at P'a-ju. The second consort, Queen Yun, lived to the age of sixty-eight years and bore the king one son, who became the 12th Monarch of the line. The title of the first consort is *Kong hyé Wang hu*, that of the second *Chöng Hyön Wang hu*. The latter is buried with the king in the *Syon Neung* at Kwang-ju. The Monarch had twenty-eight children, sixteen sons and twelve daughters.

The reign of *Syöng-jong* was hardly a lull in the troublous times inaugurated by the high-handed course of king *Sé-jo*. In the dethroning and ruining of *Tan jong*, bitterness and strife was engendered, which were fated to be increased by the course of future monarchs. All too prone naturally to engage in squabbles among themselves, and born conspirators, the troubles of *Tan jong* and the obscuring of the Succession by the reputed curse of that King's mother, but more especially the domestic troubles in *Sé jo*'s family, were veritable firebrands among the nobles, of civil strife and dissension. We now enter upon a

period in which these troubles were to increase, the dominant facts of each reign, according to the authority we follow in these notes, being summed up in the words tyranny and resistance.

연 산 죄 Lord *Yon San* 1495—1506.

Dethroned and died in banishment. Reputed eldest son of 10th Monarch by a woman banished by the King for adultery. *Yon San Chu* surrounded himself by creatures of the vilest kind and led a course of riot and rapine too outrageous even for his dark times. The chief spirit upon whom he relied was *Yu Cha Kwang* a born courtier, but insanely jealous and vindictive. This individual happening to disagree with the written opinion of a dead literate as to the merits of a hero, he dug up the scholar's corpse, tore it from the board to which it was fastened and decapitated it. He then banished the dead author's family, relations, disciples and friends. After a reign of terror, the King in 1504 began operations against the nobles who had been concerned with the expulsion of his degraded mother. Many of these were among the most honorable and exalted in the land. Without distinction, or regard for the laws which prescribe minutely the mode of procedure against nobles, he seized all concerned and had them pounded to death with pestles in great rice cleaning mortars. Not content with this he had the mangled remains further reduced between large mill-stones. From all that is recorded of him, it appears that he tried to create on earth a Buddhist Hell over which he presided as chief Mandarin. From all over the realm pretty public women (*ki-sang*) were ordered to Söul where the most shameful practices occurred almost daily. The most sacred places in Söul were defiled by the horrible orgies of the abandoned King, and the fields and farm lands of the people were overrun by royal hunting parties. He was too despotic for the days of absolute despotism, so lascivious he outraged license, and so cruel he drew his inspirations largely from the fancies of the Buddhist hell. The crash came in 1506, when a combination of nobles memorialized and secured from the Dowager Queen Yun (second consort of 10th Monarch) the dethronement of the tyrant, according to Korean law a Dawager being competent for this purpose. Great Prince *Chin Sjöng* the Dawager Queen's only son was "forced" on the throne. The successful leader in this, *Pak Won jöng* and his fellow conspirators, numbering 117 persons, then went into nominal and honorable exile. *Yon San Chu* was banished to *Kyo dong* an island in the estuary of the Han near Kang-wha, where he disappears from history. He died aged thirty-one years and is buried in the *Yon San Myo* at Yang-ju.

11=중종공회대왕 Great King *Chung Chong*
Kong Heui 1506—1543.

The new King, 2nd son of 10th Monarch began a troubled reign. He seized and killed *Yon San Chu's* favorite, above alluded to,—*Yu Cha-Kwang*, but himself became the victim of favoritism. Among his courtiers was one named *Nam Koui*. President of the Board of Civil Affairs. This man secured great influence over the King, and, having a dispute with the noble *Cho Kwang-jo*, so misrepresented him to the weak king that the latter sent him the fatal present of poison which he took and expired. This lit the fires of feud and strife and kept the nation in turmoil for nearly a century. Restitution was finally rendered Cho in the reign of the 14th king, but in the course of the feud many had been exiled or killed and much harm done. In 1537 we find the king completely in the hands of another favorite named *Kim Hallo*, who had married one of the King's daughters. The misdeeds of Kim increased the confusion of the "dizzy times" and after a career of crime he was overthrown, exiled and executed.

Chung Chong Tai-wang had three consorts. The first Queen Sin separated from her husband in the first year of his reign. The King permitting, she retired to the home of her father, Prince of *Ik Ch'ang*, where she remained in retirement until her death at the age of seventy-one years. She was entombed with royal honors in the *On Neung* at Yang-ju and her posthumous title is *Tan-kyöng Wang-hu*. The second consort, Queen Yun, bore the king a son and a daughter and died aged twenty five years. Her title is *Chang kyöng Wang hu* and her tomb is the *Heui Neung* at Ko-yang. The third consort also. Queen Yun and a relative of the second, had one son and four daughters. She died aged sixty-eight and is buried in the *Tai Neung* at Yang-ju. Her title is *Man chöng Wang-hu*. The King's tomb is the *Chöng Neung* at Kwang-ju. He died in 1443, aged thirty-seven years. His first son by first Queen Yun succeeded to the Throne as the 13th Monarch, his sixth son, first born of the second Queen Yun, reigned as the 14th Monarch. King *Chung-jong* had twenty children, nine sons and eleven daughters.

GEO. HEBER JONES.

SOME KOREAN PROVERBS.

(Continued from the August number.)

41. 신선노름에독괴자로썩네

“The axe handle rots, where the fairies play.

Many years ago a man shouldered his axe and went out to the hills to gather wood. He met with a band of fairies who were amusing themselves, and so entertaining were they, that he forgot all else for months, until the wooden handle of his axe had rotted. The above is used when a man, going on an important errand, meets with some diversion on the way and is much delayed.

42. 고양이목에방울단다

“Tying a bell to a cat's neck.”

Do not tell before-hand what you intend doing, for this is like warning rats by tying a bell to a cat's neck. They will be warned and consequently prepare themselves.

43 죽은나무에산열민

“Ripe fruit on a dead tree.”

Said of a posthumous child.

44. 봉소가기름값날가

“Does a blind man buy lamp oil?”

Said of one who spends money to prepare a feast of which he is unable to partake.

45. 불는닭기질흘가

“Should a man fan a blazing fire?”

Said of one who speaks evil of another instead of aiding him.

Comp. Giving a man a push down hill.

46. 사치비바닥갔다

“Like the breast of a magpie.”

Said of one who “blows his own trumpet.” Although his body is black yet he points to the white spot on his breast.

47. 쇼경이장자나마나

“Whether a blind man sleeps or wakes” (it matters little).

Said of a merchant who can only sell his goods at cost price. It matters little whether he trades in them or not.

48. 도적놈물길려가면대문잠으고간다

"If a thief simply goes to draw water, he always locks his door."

Being dishonest himself, he imagines every one else so.

49. 귀먹고말못하는딸년어머니불늘가

"Can a deaf and dumb daughter call her mother?"

Said of one who is irritated and angry, and yet dare not express such anger.

50. 키발에펴즈

"A dog who is shod."

Said one who tho poor wears a jewels. It is useless, for his poverty does not go with jewels any more than iron shoes are put on dogs' feet.

51. 못된콩나물잔털만난다

"Bad beans when put to sprout grow only roots."

Said of any thing which has cost money and yet turned out badly, for the roots of sprouted beans are never eaten.

52. 업더진나무에독과질흔다

"It is like hewing a fallen tree."

Something easy to accomplish.

53. 베담아니면내소뿔이부러질가

"If you had not built a wall my ox would not have broken his horns."

i.e. You are responsible for the accident.

54. 봄굿호는티맛여는리춤추기를보기가싫다

"Altho it is a spring exorcism yet I wish not to see my eldest daughter-in-law dance."

Altho I wish to do a thing yet on your account I can not do it.

55. 어두온밤에홍듯개嚇민다

"An ironing stick thrust forth on a dark night"

A sudden fright.

56. 터진방아공이에보리알세기

"Grains of barley wedged in the fissures of a split pestle."

Said of a man who, uninvited, joins a party of friends who are enjoying themselves.

47. 떡으로치면떡으로치지

"If you throw cakes at a man he will throw cakes at you."
 If you speak well of a man he will speak well of you.

58. 동지섯달세살붓치

"Using a good fan in midwinter."

Said of one who, when two or more people are engaged in profitable conversation, begins talking about something useless or trifling.

59. 혼몸에두지네질가

"Carrying two 'chikies' on one back."

By attempting too much one is not able to accomplish and thing for it is impossible to carry two loads on one back.

60. 어더온독고나내독고나

"A borrowed axe is just the same as one's own."

A newly engaged servant is just as bad as an old one.

61. 키크다고하늘에별뜰가

"Is a man, however tall, able to pluck the stars?"

Impossible things can not be accomplish no matter how clever a man is.

62. 힘세다고왕노릇흘가

"Is a man able to act as a king simply by using great efforts?"

No matter how much a man tries he can not do all that he wishes to.

63. 너죽으면내못살가

"If you die shall I not be able to live?"

I am not entirely dependent upon you.

64. 두손에썩가진다

"Having both hands full of cakes."

Unable to do any thing.

Comp. Having one's hands tied.

65. 식벽달보자고초저녁때안져식가

"If I wish to see the early morning moon shall I sit down in the early evening and wait?"

Why should I do a thing before I am told to do it.

66. 불고슨장

"Sauce which is red, but bitter."

Sauce which is red in colour is usually good, but bitter sauce is of course bad.

Said of a bad man who is beautiful to look at or who has a good face.

67. 제삼촌뫼에 풀 베히 기

"Like cutting the grass on an uncle's grave."

A man will not care enough about an uncle to cut and trim the grass properly, therefore this is said of work done carelessly.

68. 전며나리식벽달보기

"An industrious daughter-in law sees the moon in the early morning" (i.e. before day-light).

This is repeated in order to urge some one to be industrious.

69. 빼먹고 닦고

"Eating pears also cleans one's teeth."

To do another's work while doing one's own.

Comp. To kill two birds with one stone.

70. 쟁구 어 먹은 자리에 남저지업지

"At the spot where a pheasant has been roasted nothing remains."

Said by one who has gone on a useless errand.

71. 직샤굴독에 연기 날가

"Does smoke come out of the chimney of a 'tablet-hall'?"

A fire is never lit in the tablet-hall unless something unusual is going on, therefore if one sees smoke coming out of one of these chimneys one knows that something unusual is happening.

Comp. Where there is smoke there must be fire.

72. 열니면 박인가 굿어야 박이지

"Does the shape and appearance make a good bottle-gourd or does the hardness of the shell make a good one?"

The simple performance of an action is useless unless it is done well.

73. 못된 송아지 엉등이에 썰난다

"It is a useless calf that has horns on its back."

Said of one who pretends to be what he is not.

74. 남의 장도 차니 쏘시 칼차는 격이지

"Altho he carries another's sword yet it only seems like a kitchen knife."

Said of one who pretends to ability which he does not possess.

75. 염통 끓은 줄 모로 고손톱 끓은 줄은 안다

"He recognizes a boil on his little finger but does not recognize an abcess in his heart."

Said of one who can not see into the future, but only regards the present.

76. 통으로 삼키면 목걸니지

"Those who swallow their food whole, get choked."

Said of one who is very greedy or covetous.

77. 첫술에 빠부를가

"Will the first spoonful fill a man's belly?"

Said of one who is very impatient of accomplishing a thing.

78. 구슬이 세 말이라도 죄여 야쓰지

"Altho you have three measures of pearls, yet if they are not strung they are useless."

Said of one who has many good schemes on hand, but who has not done one well.

It is not what one intends to do but what one does well, that counts for any thing.

79. 성은 피가라 도동지 맛스로 힝호다

"Altho he belongs to the Pi clan yet he goes about in order to get a jade button."

The Pi clan is a very small one and those who belong to it are more or less ashamed, but if they think it likely to get a high position they forget their origin and walk about proudly.

Altho one's calling is a mean one yet if much profit is derived from it, one forgets the nature of the occupation.

80. 콩심은 대콩나고 팽심은 대 팽나지

"When beans are planted, bean plants will grow and when peas are planted pea plants will grow."

Comp. Like father, like son.

81. 쿨은 다 먹어도 괴자 만다 랑스 면쓰지

"Altho the honey has all been eaten, yet if the preserved fruit is sweet, it is all that is necessary." If one commissions a servant to do a thing, no matter if he uses all the money on himself, if he sees that the work is done well for you, it is all that is necessary.

82. 동느쳐 너밋 고장 가아니 갈가

"Should I refuse all offers of marriage, hoping to get a neighbor's daughter?"

Shall I trust in you alone and neglect all other opportunities.

83. 우물을파도호우물을파야지

"If you dig a well, dig only in one place."

Do not begin half a dozen things before you finish one.

84. 곤돌알지고는성밋희못가겠네

"One who is carrying a load of bad eggs, yet fears to go near a stone wall (for fear that it will tumble down on him and break his eggs.)"

Said of one who is a great coward.

85. 죽도밥도안되엿소

"It becomes neither rice nor soup."

Said of anything which turns out to be an absolute failure.

86. 말죽은집에소금만업셔지지

"At the house where a horse has died, the owner's salt disappears."

Said of one who stays at a friend's house while attending to his own business. It is of no profit to the host, but on the contrary it is a loss to him.

If a horse dies the neighbors all come to help eat the flesh at the same time using the host's salt.

87. 캐도구력도

"(Losing) both the crab and the stick."

A man goes hunting crabs with a stick and before he begins, he sits down to rest. In the meanwhile some one comes along and carries off the stick so that he has caught no crabs and has lost his stick.

Said of one who sends a present of money to an influential person hoping to get an official appointment. The man accepts the present while the donor fails to get his appointment.

88. 독장수구구

"The traveling potter reckons (his gains)."

A traveling potter once sat under a tree to rest himself and placed his load of pots in front of him.

He said to himself, "I will sell these pots for 1500 cash, by which bargain I will double my money. This money I will again invest in pottery, after selling which I shall have quadrupled my money" and so on, until he reached an enormous sum. Then continuing "I shall then give up trading in these disgusting pots" after which, to show his disgust, he gave the load a kick, breaking them all in' o pieces, thus losing all that he possessed.

Said of one who reckons beforehand.

Comp. Counting one's chickens before they are hatched.

89. 굿흔굿무당이오
저울닐때중일세

"Where exorcisms are, there are the sorceresses; where masses are said, there are the monks."

Comp. Where the carcase is, there will the eagles be gathered together.

90. 서울보름이나시골열닷식나

"In Seoul it is the full moon, and in the country it is called the 15th day of the moon."

Said of two things which are alike altho different in name

91. 용이기의개물냈다

"The dragon was bitten by a dog."

Said of a great and powerful noble who suffered at the hands of one of the plebeians.

92. 흐로강아지법무서온줄모론다

"A day's old puppy fears not a tiger."

The rustic violates the law thro ignorance, not knowing the danger.

93. 흐로망아지서울두고간다

"Riding a day's old pony to Seoul."

Said of one who sends a child on an errand of importance.

94. 다라나는말을치질흐네

"Whipping a galloping horse."

Said of one who urges his servant to greater effort, when he is doing his utmost.

95. 둉둥흐면굿만녁이여

"If you hear the noise of drums, do you think that exorcism of spirits is always going on?"

Said of one who joins a party uninvited.

96. 남의제소에감을노나비를노나

"If another offers sacrifices what matters it whether there are persimmons or pears."

What matters it to you what another does?

97. 칙면것질가불면날가

"If you grasp it tightly it breaks and if you loosen it, it flies away."

Said of those who bring up children. If brought up too severely it is bad and if brought up too lax they are spoilt.

98. 소금장스흐면비오고가로장스흐면바롭운다

"If I pedd'le salt, it rains; and if I peddle flour, the wind blows."

No matter what I attempt to do, it fails.

99. 술에술부나물에물부나

"Mixing wine with wine and water with water."

It is like mixing water with water. Easy to do and no effort to be made.

100 강철이 간되 가을 도봄 이라

"Where the flaming meteor goes there Autumn is the same as Spring."

The Koreans have a belief that every summer a flaming meteor falls, altho it is not always seen. Wherever it falls there will be scarcity of the harvest and Autumn will resemble Spring in the fact that there is no harvest.

Said of a family which is poor. Wherever they go they will still be poor.

E. B. LANDIS, M.D.

CONSTITUTION OF THE COUNCIL OF STATE.

Translation of ordinance No. 1 September 24, 1896.

(From Gazette No. 439 of September 26, 1896.)

HIS Majesty, the King, in the exercise of his control over all Affairs of government, institutes a council of State.

SECTION I. THE MEMBERS.

The Council of State shall be composed of the following members:—

The Chancellor, Eui-cheng 議政 의정

The Minister of Home Affairs, who will also be Vice-Chancellor, Ch'am-cheng. 參政 참정

The Minister of Foreign Affairs.

The Finance Minister.

The War Minister.

The Minister of Justice.

The Minister of Agriculture, Trade and Industry.

Five Councillors, Ch'an-cheng, 賛政 찬정

The Chief Secretary, Ch'am-ch'an, 參贊 참찬

The Chief Secretary and the five Councillors shall hold their appointments direct from the Throne; each Minister of State shall combine with his proper functions the position of Councillor, while the Chief Secretary, an officer holding rank direct from the Throne and of not lower honorary grade than the third, shall be appointed on the recommendation of the Chancellor.

The Home Minister shall also hold the position of Vice-Chancellor and, whenever the Chancellor is incapacitated thro illness or other cause, shall preside over the meetings of the Council and in cases of urgency shall act as Chancellor.

Any Acting Minister of State shall also have the privileges of a Councillor.

SECTION II. MEETINGS.

§ 1. At the time of meeting, His Majesty, the King, at his pleasure, will graciously attend or will be pleased to command H. R. H. the Heir Apparent to attend in his stead.

§ 2. Only members of the Council have the privilege of voting whether affirmatively or negatively.

§ 3. The meetings shall be opened and closed by the Chancellor.

§ 4. The Council may pass resolutions regarding any of the following matters :—

(a) Enactment of new laws, regulations or organization.

(b) Abrogation or alteration of existing laws, regulations or organization; or explanations of disputed points therein.

(c) Questions of declaring war, making peace, negotiating treaties with Foreign Powers.

(d) Decisions of special measures to be taken for the restoration of order in times of domestic disturbance.

(e) Establishment, in the people's interests, of telegraphs, railways, and mining undertakings.

(f) The yearly estimates and the account current.

(g) Provision of sums specially called for outside the budget.

(h) The imposition, increase, decrease or abolition, in times of necessity, of the land tax, all forms of excise or the customs duties.

(i) Correction of official salaries or other sums in the current estimates.

(j) Assessment of suitable compensation whenever privately owned lands or forests are put to public use in pursuance of any undertaking for the advantage of the people.

(k) Matters sent down to the Council by special command of His Majesty.

(l) Publication of laws and regulations that have received His Majesty's assent.

§ 5. Whenever any member of whatever degree desires to bring forward a subject of discussion, he will draw up a resolution which he will send or hand to the Chief Secretary to be submitted to the Chancellor.

§ 6. The Chancellor, preparing subjects for deliberation, to be brought forward at a meeting of the Council, will furnish a draft of the resolution in question to each of the Councillors, to

enable them to study them and form an opinion, and a discussion will take place after not less than a week's interval.

Should such a course be unavoidable, owing to the number of resolutions submitted, meetings will be held thrice a week.

§ 7. At the meeting, two thirds, at least, of the members must be present to form a quorum.

§ 8. If any Minister of State is prevented by illness or other cause from attendance at a meeting he may be represented by his Vice-Minister, but the latter will not be allowed to vote.

Should the Chief Secretary, from any cause be unable to attend, his place will be temporarily taken by the youngest Councillor.

§ 9. When matters affecting one or more particular Departments are under discussion, the Minister of that Department will not only attend in person but may bring with him his Vice-Minister or the Director of a Bureau to afford explanations regarding such matters. The official thus attending will be on the same footing as the Chief Secretary.

§ 10. When matters affecting a single Department only are to be discussed, and the Minister of that Department is unable, from any cause, to attend, he may, when the time comes round, communicate with the Chancellor and request a postponement of the debate till the next meeting. If at the second meeting he is still unable to be present, the debate may, nevertheless, proceed without further hindrance.

§ 11. During a debate, no outsider, not vested with some important function, can be permitted to enter the room.

§ 12. At the opening of the meeting the Chancellor will rise and read out the matters to which His Majesty's consent has been given, and those which have been referred for discussion by His Majesty's special command.

§ 13. Resolutions brought forward by Councillors will be read out by the Secretary, standing. Until he has finished, members may only listen, but must not interrupt or make observations.

§ 14. After a resolution, to be discussed, has been read, the Councillor who has brought it forward shall explain his reasons for its introduction.

§ 15. Any Councillor, to whom a point in the resolution

may not appear clear, may ask that it be read a second time and explained.

§ 16. The Chancellor will ask the views of each Councillor on the various clauses of the resolutions, but all remarks, questions, explanations and answers must be addressed to himself, the Chancellor.

§ 17. Any Councillor who wishes to speak on a motion must rise and obtain the permission of the Chancellor before commencing. The rule of standing up to speak is equally incumbent upon all, from the Chancellor downwards.

Nothing can be said except on the subject before the meeting and when one member is speaking no other member may speak at the same time.

§ 18. A vote can be taken in routine matters after the first reading, should the majority agree.

§ 19. Matters under deliberation which cannot be satisfactorily examined or upon which debate is protracted, may at the judgment of the Chancellor be postponed till the next meeting, when the discussion will be resumed.

§ 20 After a resolution has been debated, the original motion or an amended motion having received thorough examination, the Chancellor, or the Secretary by direction of the Chancellor, will take the votes of the Councillors for and against.

§ 21. When the votes are about to be taken, slips of paper bearing each the name and seal of a Councillor will be distributed to the Councillors, when each Councillor will express briefly under his name his assent or dissent to the motion. Should any member differ from the opinion of his colleagues, he will note in writing his intention of handing in a protest later.

§ 22. Any Councillor, entertaining such intention of handing in a protest, will say so on the spot and give an explanation of his views in outline.

§ 23. Such protest must be completed within a week and sent to the Chief Secretary. At the next meeting the matter will again be debated and votes will be taken as provided for in § 20.

§ 24. When the debates are concluded, the Chancellor, or the Chief Secretary, by direction of the Chancellor, will announce the date of the next meeting and the subjects to be then discussed. Should no motions have been put in the hands of the

Secretary, or if, previous to the expiration of the period for the discussion within one week of the motion before the meeting, it is impossible to give notice as above, or under any similar circumstances, the Councillors will, by direction of the Chancellor, be informed later on about date and matters of debate.

§ 25. The original motion before the meeting and a minute of all points discussed, the voting and the settlement arrived at after His Majesty's consent has been obtained, shall be recorded in a register.

§ 26. The minutes of the last meeting shall be read out by the Chief Secretary and signed by him and by the Chancellor.

§ 27. The Chief Secretary, by direction of Chancellor, shall read out the motions that have been a first time debated at the previous meeting. Should any Chancellor be still noncontent, a further discussion will be held; if not the Chancellor will declare the debate closed and the votes will be taken by the Secretary.

§ 28. With regard to every motion, when the votes are taken and recorded, all Councillors who were present at the time of the debate will, at the next meeting, sign their names and the seal of the Council will be affixed by the Society.

§ 29. The order of proceeding at meetings of the Council will be as follows:

(a) Matters which have received His Majesty's sanction, or have been specially referred to the Council by the Throne will be read out by the Chancellor, standing. See § 12.

(b) The minutes of the last meeting will be read by the Secretary and signed by the Chancellor and Secretary. See § 26.

(c) Protests lodged will be read by the Secretary. See § 22 and § 23.

(d) Motions debated a first time at a previous meeting will, by direction of the Chancellor, be read by the Secretary a second time after which they will be again discussed. See § 27.

(e) Each member will sign in respect of the resolutions and the Secretary will affix the Council's seal. See § 28.

(f) Matters which at a previous meeting could not be satisfactorily examined or concerning which debate was protracted will be further discussed. See § 19.

(g) Discussion of new resolutions. See § 13.

(h) Explanation of other matters imperatively calling for such explanation.

SECTION III. MEMORIALS.

§ 1 After a motion has been debated and voted upon, the Secretary, by direction of the Chancellor, shall within one week draft a memorial for the Chancellor to present to His Majesty. Should the Chancellor be ill, the memorial will be presented by the Vice-Chancellor.

§ 2. The memorial shall give the following particulars.

(a) The date of debate on the motion.

(b) The names of the Chancellor, Vice-Chancellor, Councillors and others of their colleagues present at the debate; the names of those absent from the debate and the reasons for their absence.

(c) The scope and object of the resolution, an outline of the discussion on it, the general opinion and in the event of a disagreement among the Councillors the number of votes for and against. Should any Councillor have entered a protest, a copy of the protest must be appended.

(d) The manner in which existing laws are affected by the resolution.

(e) Signature of the Chancellor and Secretary.

§ 3. If when the Chancellor presents a memorial, His Majesty should put any questions to him, he will draw up a detailed statement to which he will append all documents bearing on the case. Should His Majesty direct that a copy of any paper be retained, such copy will be laid before the Throne.

§ 4. Any motion concerning which a decision has been reached at the Council may receive His Majesty's assent without reference to the number of votes in its favor, by virtue of the Royal prerogative; or should the debates on any motion not accord with His Majesty's views, a second debate may by Royal command be held.

§ 5. Whatever decision in respect of a resolution is agreed to by His Majesty, is enjoined by command on the Chancellor, and, the laws or regulations affected being corrected accordingly, the resolution receives His Majesty's signature and seal and after being countersigned by the Chancellor is, by command of His Majesty, returned to the Council and published in the Gazette.

§ 6. When publishing it in the Gazette the following particulars are to be given.

(a) That a law or regulation affecting such and such matters has received His Majesty's assent.

- (b) Signature and seal of the Chancellor and Chief Secretary.
- (c) The law or regulation, clause by clause.
- (d) Alterations or abolitions of such and such laws or regulations in consequence of the new enactment.
- (e) Signature and seal of His Majesty.

Royal Signature and Seal.

Ken-yang 1st year, 9th moon, 24th day.
(Sept. 24th, 1896.)

Countersigned

Minister President of the Cabinet,	Yun Yong-syen,
Foreign Minister	Yi Wan-yong,
Home Minister	Pak Chung-yang,
Finance Minister	Shim Syang-hyun,
War Minister	Yi Yun-yong.
Minister of Justice	Han Kyu-syel,
Minister of Education	Sin Keui-syen,
Minister of Agriculture, Trade and Industry	Cho Pyeng-chik.

W. H. WILKINSON.

EDITORIAL DEPARTMENT.**THE TRADE OF KOREA FOR 1895.**

H. B. M. Consul General, W. C. Hillier, has many things in his Trade Report for 1895 that are of interest to the general reader. We should like to quote the report *in extenso*, but must content ourselves with a few extracts. He is somewhat surprised that

The improvement in trade, especially in the import branch, which was so noticeable a feature in 1894, has been fully maintained during the year under review. The total net trade of the country for 1895 which has come under the cognisance of the maritime customs amounts to the sum of 12,884, 232 dol., an increase of some 2,000,000 dol. on the figures for 1894 and an increase of nearly 5,000,000 dol. on those for 1893.

Mr. Hillier, quite correctly, no doubt, thinks this expansion in trade may be attributed to a large degree to the presence of the Japanese army in 1894 and part of 1895. The Commissariat Department purchased native produce, coolies were employed in the transport service, and both were well paid: in addition to this, Japan loaned the Korean Government 3,000,000 yen. In these ways Koreans had more money come to them, and, as far as our observation goes, they do their part in keeping it in circulation. But after making all due allowance for these various causes, Mr. Hillier is of the opinion that

The increase has been so considerable that there are reasonable grounds for concluding that a portion at any rate of the improvement may be ascribed to the gradual development of healthier economic conditions. One hopeful sign, at any rate, is the increasing activity, forced upon them in the first instance by the absence of Chinese traders during the war time, of the native merchants who have hitherto been distinguished by a singular commercial apathy. During the past year many of them, more especially from Wonsan, went in person to Shanghai to purchase foreign goods—in the words of the Commissioner of Customs at the above mentioned port—"a hitherto unprecedented act of enterprise," and a large class of petty vendors is gradually springing up, who distribute foreign goods in small quantities, and buy up with the proceeds native produce suitable for export.

When we consider the absence of roads in the country and the primitive means of transportation, it is not difficult to see that the development of the resources of the interior is seriously

hampered and must necessarily be slow. It is encouraging, however, that the returns show an expansion in trade and that too in spite of

The perpetual anarchy which seems to prevail in certain provinces, and with which up to the present the Government has utterly failed to cope, but, provided only a stronger and more stable central Government can be brought into existence, it may reasonably be expected that the figures for the present year will not only be maintained, but even exceeded in the near future.

The total net trade, excluding re-exports, as given by the Consul General for the last five years is: 1891, \$10,249,199; 1892, \$9,669,400; 1893, \$7,986,840; 1894, \$11,057,892; 1895, \$12,884,232.

On the articles of export which are mainly agricultural, the report finds the "advance has not been so considerable as might have been expected."

The bean export has advanced from 50,000 £. in 1894 to 110,000 £. in 1895. Cowhides also show a considerable increase. The export of rice has declined somewhat but this is due to the fact that a large quantity of the rice exported in 1894 was a re-export of Chinese rice, which, to the value of over 1,000,000 dol., had been admitted into the country duty free to supply the deficiency caused by the failure of the 1893 harvest.

"The fish manure industry has this season failed completely, the export only amounting to 9,000 dol. against 235,000 dol. for the preceding year.

"The declared export of gold, has increased from 950,000 dol. in 1894 to 1,360,279 dol. due largely to the expansion of gold mining in the neighborhood of Wonsan which has been greatly encouraged by the high silver price of gold. It is calculated that the gold that leaves the country is at least double the amount declared at the custom-house, an estimate which, considering the enormous excess of imports over exports, would seem by no means exaggerated."

The report discusses at some length the "keen competition that has recently arisen between Japanese and Manchester products." The Chinese traders did not return until the year was half gone and this gave the commercial field to the Japanese who took advantage of the opportunity thus presented to them.

As far as cotton goods are concerned, their most conspicuous success has been in miscellaneous piece-goods and yarns.

The import of Japanese piece goods which before the war was insignificant, has grown from 13,500 £. in 1894 to 78,000 £. in the current year. This remarkable increase has been largely gained by a careful study of the needs of the native buyer. The Commissioner of Customs at Wonsan, where the figures have risen from 3,500 £. to 39,000 £., remarks, in commenting upon this fact:—"This sudden and almost startling growth is due to the adroitness displayed by the Japanese weavers in having closely adopted the texture, length, and width of the native cotton goods made in South Korea, which are deservedly popular for durability, and whose width, eighteen inches, is specially adapted to the making of Korean clothing without waste." Doubtless similar efforts to suit Korean tastes were made at the other ports. The Japanese goods are much cheaper than the native article,

which is made by hand, but it remains to be seen whether their wearing qualities are such as to enable them to retain command of the market.

The import of yarns has advanced from 10,000 £. in 1894 to 42,000 £. of which only about 25 percent is absorbed by English or Indian products. The Japanese yarn, tho coarser and less evenly spun, is about five dollars a picul (133 lbs) cheaper than the British article, and is rapidly supplanting the latter, as well as the very inferior native yarn, in the manufacture of native cotton goods.

As far as other cottons are concerned, in which the Japanese manufacturers, as a rule, strive to imitate as closely as possible the Manchester fabrics, the Japanese increase is far less marked.

In sheetings, the report admits an advance of 6,000 £. in value for the Japanese article while the British has "remained almost stationary." The Japanese grey shirtings which also show an increase, the total value being 4,300 £. is however still insignificant when compared with that of British shirtings which is 270,000 £. The conclusion reached by Mr. Hillier is that "miscellaneous Japanese piece goods should be regarded as the rivals of British shirtings in the Korean market far more than the Japanese imitation of the British fabric."

The Japanese cotton import in 1893 was only 5,000 £., in 1894, 27,000 £., and in 1895, 125,000 £. an increase "sufficiently startling to cause anxiety to those interested in the import of British manufactures" into Korea, even after making due allowance for all advantages the Japanese had during the first six months of sole control. Japanese competition, in Korea at least, is not a myth.

The Korean Religious Tract Society.—This Society was organized on the 25th of June 1890 and has therefore been in operation a little over six years. Its object, indicated in the name, is the "publishing and circulating of Christian tracts and periodicals throughout the kingdom of Korea." The Society in its organization is like that of similar bodies in China and Japan. A Board of Trustees composed of sixteen members is the governing body of the Society and in nature is self-perpetuating, that is to say, the offices are permanent, tho vacancies may be declared or filled by this Board.

It elects from its members a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer and the two Committees, the Executive and Examining. These Committees practically attend to the work of the Society. The latter Committee cannot have more than two members from the same religious denomination; it has entire oversight of the doctrinal and literary character of the publications of the Society and to make its work effective it "shall not report favorably for publication

any tract or book to which one of its members shall object." The Society has a tentative and a permanent list for its books and tracts. When a manuscript passes the Examining Committee and the Executive Committee determines to publish it, it is placed on the tentative list where it must remain until the edition is exhausted. It may then be placed on the permanent list but only after being so directed by the Examining Committee.

It will be seen from this brief outline of the workings of the Society that a high grade of tracts may be expected and those published thus far have decided literary merit as well as sound theological teachings.

The Rev. F. Ohlinger of the Methodist Mission was the first President of the Society and, unless our memory is very much at fault, the organization of the Society is due to him. His long experience as a missionary in China was very helpful to the workers in Korea at the beginning of their labors in this land. Mr. Ohlinger remained President of the Society until he left Korea in the summer of 1893. At the meeting of the Board of Trustees the following October, the Rev. H. G. Appenzeller was elected President and he holds the office now.

Dr J. W. Heron of the Presbyterian Mission was very active in the formation of the Society but he died less than two months after the organization was effected. The Rev. Dr. H. G. Underwood has been Corresponding Secretary from the beginning and it is due very largely to his zeal that the liberal annual grants from the London Religious Tract Society and the American Tract Society have been secured. The aid so generously given us by these Societies has enabled us to carry on the work from year to year with more and more success.

There are now about twenty books and tracts the property of the Korean Religious Tract Society. The largest book published thus far is the translation of the first part of Pilgrim's Progress made by Mr. and Mrs. Gale. The money with which this book was translated and published was donated to the Society by the Rev. Dr. A. T. Pierson's Bible class. Most of the books published thus far are translations of the best and most widely useful tracts in China. We indulge the hope that the Korean Church will raise up men to send forth Baxterian calls to the unconverted and mightily quicken the religious life. A few simple commentaries, several stories with a good wholesome moral, sketches of Bible characters and lives of epochal men, an outline of church history to say nothing of some stirring tracts on the duty of temperance, social purity, Sabbath observance, truthfulness and so forth are needed.

The Board of Trustees met in semi-annual session on the 15th inst. Two new members Rev. Dr. C F. Reid and Dr. C. C. Vinton were elected to fill the vacancies caused by the removal from Seoul of Rev. W. M. Junkin and Rev. W. A. Noble. The Rev. W. M. Baird and Rev. W. D. Reynolds were elected members of the Examining Committee. The President reports that 32,600 books and tracts were ordered by the Executive Committee during the year to be printed. The Custodian reported the sale of 17,654 books and leaflet tracts.

Sunday October 18th was observed by most or all the native churches as "K. R. T. S. day" and considerable interest was aroused, which we hope, will show itself in greater exertion to study and circulate the publications of the Society.

In the afternoon of the same day, the Annual Public Meeting of the members was held in the chapel of the Pai Chai College. Reports by the President and Acting Treasurer were read. The Rev. S. A. Moffett told why he used the books of this Society and related a number of instances where people were converted thro the reading of the tracts. The Cor. Sec. followed in the same strain. Dr. Vinton in reviewing "The Year's Work" stated that the issuance of two editions of the Pilgrim's Progress at Christmas 1895 and the mass meeting, under the auspices of this Society, on His Majesty's birthday (Sept. 2nd), were the two most prominent events of the year. The Rev. H. Loomis followed in an address on the general work of tract distribution and the Rev. Dr. Reid closed with a stirring "word of exhortation" in which he compared tract work to the work of "sappers and miners" in an army. A liberal collection for the Society was taken up and a most profitable and inspiring service was concluded.

Young Korea Abroad.—While the councils of Japan in the affairs of this kingdom prevailed, a number of young Koreans were sent abroad; *i. e.* to Japan. The object was to have these young men see something of the world and to study western civilization. A large number we understand are in the well-known school of Mr. Fukuzawa in Tokyo, the distinguished editor of the *Jiji Shimpō*. We have now before us two copies of the Annual Reports published under the auspices of the "Society of Korean Students in Japan." The reports contain 270 and 110 pages respectively and are written in the bi-lingual of *Un-mun* and Chinese. At the beginning of the large report is a group picture of 151 men and 2 women. Prince Wi Hwa, in foreign clothing and silk hat, occupies, as is due his rank, a prominent position in the group.

There are a number of articles, written by the members, published in which we hope we may see the future statesmen of Korea. Many if not all of their ideas are crude and borrowed but the only way to learn is to begin and, having begun, to make use of your knowledge. Those sent to Japan under a Cabinet now dubbed as "rebel," we are loathe to think all these young men are "traitors" because perchance, they have severed with the past. Their ideas will develop; some if not all of them, may return to their native land and they will of necessity be heard from in one way or another. The Koreans who have travelled and lived abroad, with rare exceptions, immediately on their return home fell in line, prayed with their faces towards the Royal Palace, and waited eagerly for official positions to fall at their feet. These young students in Japan and those in the schools in this city have a much more important work before them than simply to learn "western methods" and then drop into the old stream and go with the current. We expect these young men to learn "western methods," whatever they understand by that term, but with their knowledge they must also get a high sense of responsibility not only to their King, but to their God. Without this we cannot hope for much; with it we may expect great things.

W. C. Hillier,—H. B. M. Consul General will soon to leave Korea. Mr. Hillier first visited Korea in Oct. 1883 with Sir Harry Parkes to make the treaty with this country. They remained in Seoul until November. Mr. Hillier is well known as a thorough Chinese scholar and the Chinese text of the English treaty, which we understand is the basis of the other treaties, was drawn up by him and that without the assistance of the usual "helper."

Mr. Hillier revisited Korea in April, 1884 alone, followed later by Sir Harry Parkes and at this time the treaty was ratified. While in Seoul, Mr. Hillier selected and secured for his government the extensive and beautiful Legation grounds. He was at this time Chinese Secretary of the English Legation at Peking, but in May 1889 he was appointed Consul General, which position he has held continuously until the present time. While absent on furlough in 1894, C. T. Gardner, Esq., C. M. G. served in his place. The Consul General's residence and Secretary's offices and house, two of the best buildings in Seoul, were erected in 1890. Mr. Hillier's long residence in Seoul has identified him with the interests of the foreign community and we are sorry to part with him. We can but wish him a pleasant journey to the Home Land.

The Editor of The Independent generously gives Dr. H. N. Allen the credit of being "an expert bicyclist." The Doctor runs his machine between Seoul and Chemulpo in three hours and fourteen minutes counting ail stops. The Rev. Graham Lee whose "run" between Pyang Yang and Seoul we recorded last spring made it in less than three hours. We called at the editorial rooms, the day the INDEPENDENT accorded the palm to the "*Charge d'affaires* of the U. S. Legation" and as the editor in company of the one whose arrival a few months ago marked "the termination of temporary bachelordom" and "a tendency to lapse into abstraction and reverie," as his readers were informed, had just returned, we sympathetically inquired about *their* trip to the port. "Good enough, as long as daylight held out," was the somewhat unenthusiastic answer. Now, we are so accustomed to stumble along in the dark the last mile or two, when we go to Chemulpo on the pack pony, that the answer, when the regulation time on the "bike" is a little over three hours, startled us. "An accident!" we thought, but dared not suggest it as our wheelmen are a little sensitive on that point. We recovered our equilibrium, however, and asked, "When did you leave Seoul?" and were much relieved to be told that it was at four in the afternoon and that they arrived at their destination at half past eight—in time for dinner. "How was the home trip?" Was the next enquiry of our *confrere*. We again noticed the absence of the enthusiasm one looks for in an editor whose "winter of discontent was made glorious summer by this sun of (New) York—or Washington" only a short time ago, and he muttered something of the rains of the previous day, a pack pony for a lady's wheel, and something else we did not quite catch so we spared his feelings by handing him a squib for the next issue of his excellent paper and departed.

CORRESPONDENCE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

It is a pleasure to find here and there a Korean who takes an interest in matters pertaining to the history of his own language. The REPOSITORY can do no better work than try to give such men a helping hand and encourage them in their pursuit of accurate knowledge even tho their first attempt may be crude and chaotic. It is with pleasure therefore that I attempt to answer some of the queries of Mr. Yi Ik Seup relative to the origin of the Korean alphabet.

In the first place he speaks of the *Unmun Syllaby*. There is no such thing as a Korean syllabary. A syllabary is a system by which syllables or combinations of sounds are expressed by a single character, the elements in the syllable being undistinguished. For instance the Japanese ☽ is pronounced *no*, but the *n* sound and the *o* sound are not there distinguished as in the Korean syllable ㅗ in which we have two distinct factors, ㅗ and ㅏ. Mr. Yi was misled by the fact that the *Unmun* is written syllabically while in fact it is purely alphabetic.

He asks why it was called *panjul*, a Chinese word. For the same reason that we call one of the valuable metals *platinum* because when that article became known to English speaking people they had to find a term for it and found it more convenient to borrow the name from another tongue than to invent a new one. So the term *panjul* was used for designating the Korean syllabated alphabet.

He wants to know what would induce King Sé Jong and his minister to risk the welfare of the state and their own ancestral line by tampering with that form of belief which brought about the fall of Koryu. Here are two assumptions, first that they risked the welfare of the state and second that they tampered with Buddhism. We pointed out clearly in the June REPOSITORY the fact that Buddhism had by no means become a tabooed religion in Korea. Its extensive prerogatives were curtailed to a certain extent, but it was still the religion of the vast majority of the people. It was not until near the close of Tai Jong Tai Wang's reign that the O Ryun Haing Sil was edited at all in Korea and that was but a few decades before the invention of the alphabet. To say therefore that King Sé Jong risked anything by copying from the Thibetan books is to show at least a lack of care in looking up the facts. To say also that the using of the *Pom Sō* to suggest letters for the

Korean alphabet was tampering with the Buddhist religion is like saying that my having a teapot handle in the shape of a lizard is tampering with idolatry.

Confucius and Buddha have only so much "fellowship" as is indicated by the fact that nine Koreans out of ten are good confucianists but will pay big money, if they can borrow it, to a Buddhist priest to pray them out of trouble.

But it is to his third question that I would call special attention. He says that the Kuk Cho Pyun Nyun is the *only history that mentions the pōm*, and he states explicitly that the great authority the Yen Ye Keui Sul speaks *only of chōn*. Now as this latter book does say that the *pōm* characters were used what are we to conclude? Either that this Korean scholar does not know the character for *pōm* when he sees it or that he deliberately stated that it was not in this book without looking to see whether it was there or not. If it were a foreigner we could excuse it on the ground that his teacher misled him but in the case of a Korean *sonpai* it is exceeding strange. I here give the complete passage from the Yen Ye Keui Sul, word for word, that there may be no question. It runs as follows and is found in the third volume under the heading 篆述制作 and the third page—**終聲
八字初聲八字中聲十一字其字體倣古篆梵字爲之**

The same in substance is found in the Cho Ya Whé Tong but as our Korean friend states that it is found in *no* book but the Kuk Cho Pyun Yun he may need to have the quotation made verbatim from that book too. If he wishes I will do so privately through the editor of the REPOSITORY.

Finally in regard to ㄱ coming from ಠ; we notice that it did not come direct from this character but through the medium of the modified Thibetan found in the Buddhist Monasteries in Korea. We would refer Mr. Yi to the interesting diagram given by Mr. Gale in the December REPOSITORY for 1892. But even if taken direct from the Thibetan the likeness is striking enough to one who knows how Thibetan is written. Mr. Yi must know that the upper horizontal stroke of the Thibetan character is not properly a part of the character but only part of a base line to which all the consonants in Thibetan are attached. The same is true of the Hebrew, the ancient Syriac, the Mongol and the Manchu, the two latter being apparently derived from the Ancient Syriac through the Nestorians.

This leaves a down stroke and a curved stroke to the right forming a loop. When King Si Jong came to make a square character of it how natural to drop the loop and instead of a curve to the right make simply a dash.

I believe that the Koreans will eventually discard the Chinese just as the English did the Latin and for this reason the study of the origin of the magnificent Korean Alphabet is interesting and important.

H. B. HULBERT.

NOTES AND COMMENTS.

Frost on the night of the 21st.

Heavy thunder and lightening on the evening of the 20th inst.

Rev. W. L. Swallen was elected Moderator of the Presbyterian Annual Meeting on the 20th inst.

Rev. Dr. A. T. Pierson, in a note to the President of the Korean Religious Tract Society, acknowledges the receipt of "the beautiful Pilgrim's Progress."

The Rev. H. Loomis, Agent of the American Bible Society, spent part of this month in Seoul looking after the interests of the Society he represents. He examined carefully into the work past and prospective of the Board of Official Translators of the Bible and expressed himself much pleased with the work already done and with the plans for the future.

Mr. Alexander Kenmure, agent of the British and Foreign Bible Society, returned from his summer vacation in Chefoo and has decided to live permanently in the Capital. He is the first Bible agent to reside in Korea.

Miss Linnie F. Davis of the Southern Presbyterian Mission returned the middle of this month from her furlough in Japan perfectly restored in health.

Rev. Eugene Bell and Rev. W. B. Harrison of the Southern Presbyterian Mission spent a month "prospecting" in the southern part of the peninsula. The junk they affirm is "too slow" for missionary work. The Reverends E. C. Pauling and F. W. Steadman of the Baptist Mission likewise were out itinerating and their report, after eight days experience on the boat, confirms that of the other brethren.

The new Minister of Education, Min Chyong Muk, was for some years President of the Board of Control of the Royal College, and after that he held the position of President of the Foreign Office. We had the honor of a short conversation with the Minister not long ago and he expressed the desire to introduce the study of the sciences, especially philosophy and chemistry, into the schools. We wish him every success in this endeavor and trust he will succeed.

The telegraph lines in Korea during the war were taken over by the Japanese. The Korean government has recently taken them back again. We are happy to be able to state that the line between Seoul and We Ju was opened early this month. We are thus brought into direct communication with Europe via China. There are offices at Seoul, Song Do, Pyeng Yang and We Ju. The charges are, for the Unmun two sen per word; Chinese,

five, and English, ten. Lines to Chemulpo and to Wonsan are to be constructed in the near future. We understand the Koreans are making great use of the line and that it is increasing almost daily.

WEDDING BELLS.—A wedding ceremony of special interest to the "REPOSITORY" was celebrated at Union Church, Yokohama, on Sep. 26th at noon. By 11. 30 o'clock quite a number of people assembled in the church to admire the floral decorations and wait the coming of the party. In this company were the American Consul and Mrs. Bishop. The Korean Prince Euiwha, who was to have been on hand, failed to reach Yokohama in time. He called next day and expressed his regrets.

The music was furnished by Mr. Whitefield organist of the Union Church. On arrival of the party the bride was shown in by Mr. Thompson of Portland Oregon accompanied by Miss Case of Yokohama and two small natives of Korea "Annie and Jessie." The bridegroom had for best man Rev. Mr. Frazier, Chaplain of U. S. flagship "Olympia."

The bridegroom and bride, Dr. J. Hunter Wells and Miss Lula Ribble were then united in marriage, with all due solemnity, the ceremony being pleasantly interspersed with baskets of bouquets and music.

A dinner was in waiting at the Grand Hotel where good wishes were expressed, and where a highly appreciative and sympathetic company desired for Dr and Mrs. Wells long life and prosperity in the work in Korea.

His Excellency, Sin Ki Sun, late Minister of Education, wrote a book while holding a Cabinet portfolio, in which he affirmed that Christianity "has been trying to contaminate the world (Korean world we suppose) with its barbarous teachings;" it is said he spoke slightly of George Washington (probably doubting the story of the hatchet); he affirms that the grandest men of the world have come from China, "the center of Civilization"—where is Boston? He announces "Westerners are large of body, eyes deep set, nose prominent, eyes blue, hair curly, language like the chirping of birds, and the characters of their writings crooked like the tracks of snails!" he asserts "The Japanese live in the east seas, the people are of a bad, savage disposition; delight in conquering others, and take life lightly."

We are told the book was no sooner put on the market than it was taken off again; that the venerable author was rebuked by the king for his rash utterances and as a consequence he had to resign his office. Is not this a little hard? There are many people in the world and even some newspapers in the East whose utterances on Christianity are even more erratic than those of the late Minister; as for George Washington being spoken of in a light manner is that any worse than the indifferent way the "ancients" are sometimes mentioned? If a Korean believes that all good comes from and by the way of China he is by no means alone in his belief. Is it specially wicked in a Korean calling the language of westerners gibberish when foreigners hold that opinion of his and are not particularly backward in expressing it? Let us not throw too many stones at the Ex-Minister. He probably never heard the words of one of the ancients, "O that mine enemy would write a book!"

The pathway of a dignified official in these degenerate times is not sown with roses. Our sympathies are with the Chief of Police. According to our contemporary, the Chief received notification that death sentence had been passed upon a convicted criminal. The Judge of the Court passed sentence; to plain people it would seem natural he should make it known to the Chief

and the law so provides. But how can a man of lower "rank" give instructions to one of higher without insulting the dignity of the latter.

It cannot be done and the Chief refuses to receive the order. The murderer's wretched life is prolonged.

On the 11th inst nearly \$8,000 in money were stolen from the government granary, inside the South gate. The circumstances were a little suspicious. The robbers escaped. Somebody had to be held responsible and three policemen were arrested, the Police Sergeant of the district dismissed, the Police Inspector fined ten days' salary and the Chief of Police was to be reprimanded. The Home Minister who holds *equal* rank with the Chief was the officer charged with this unpleasant duty. He wrote the letter to the Chief who "became very indignant and returned the letter with a reply that he does not propose to receive any such letter from the Home Minister." The law may be and is on the Minister's side, but who ever heard of law interfering with rank? It cannot be done, and the Chief "resigns twice," "but His Majesty does not accept it." Hence our sympathies are with the Chief.

A R R I V A L S .

In Seoul, Oct. 19th, H. B. M. Consul General, John Newel Jordan and Mrs. Jordan.

In Seoul, Oct. 22nd, Mrs. Isabella Bird Bishop, from Japan,

In Seoul, Oct. 22nd, Dr. and Mrs. J. Hunter Wells, Miss L. M. Chase and Rev. N. C. Whittemore of the Northern Presbyterian Mission.

D E P A R T U R E S .

Oct. 3rd, from Seoul, for America, Rev. and Mrs S. F Moore and family, of the Northern Presbyterian Mission.

B I R T H .

Oct. 1st, in Seoul, the wife of Dr. C. C. Vinton, of a daughter.

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HIS MAJESTY, THE KING OF KOREA.

THE KOREAN REPOSITORY.

NOVEMBER, 1896.

HIS MAJESTY, THE KING OF KOREA.*

THE twenty-eighth Monarch of the Yi or present dynasty first saw the light of day in the summer of 1852, (the year Imcha, seventh moon and 25th day) at the Un Hyen Koong, Seoul, where his aged parents still live in retirement. He is the second son of Prince Yi, who had the rank of Heung Sun Kun, the first or highest, but who is known better by the title of Tai Won Kun.

Much confusion exists in the popular mind about the relations His Majesty, the King, sustains to his father, the National Grand Duke or Tai Won Kun. That is, most people fail to see why the son should be king and not the father. A few words may suffice to explain. The Queen Dowager Cho who died in 1891 was the Queen of King Ik Chong,† who died when he was but twenty-two years of age. His son succeed to the throne and lives in history as Hun Chong.‡ After a reign of about fifteen years, he died without male issue and the scepter passed to Chul Chong § a younger brother of Ik Chong. The line

* The photogravure portrait of His Majesty published by us this month was reproduced from a photograph taken by Mrs. L. B. Graham of the United States Legation who is a skillful and enthusiastic amateur photographer and to whose kindness we are indebted for a copy. We are also under obligations to the Hon. C. Waeber, H. I. R. M's Representative, for obtaining for us from the King his permission to publish the picture.

† 翼宗 익종 † 憲宗 현종 § 哲宗 철종

thus remained unbroken. After a reign of fourteen years Chul Chong died in 1864 without male issue. He had a daughter, we may say in passing, who was married to Pak Yong Ho. The line was now broken.

The Queen of Ik Chong after some manipulation secured the royal seals and, after consultation with some of the courtiers, nominated the second son of the Tai Won Kun for the throne. This was done by adopting him as the son of her deceased husband. The older brother, Yi Chai Myen, who still resides with his father, had already passed the usual examinations and been given official position, so, as it is said, he could not be chosen. We doubt whether this very plausible reason was the real one for passing him by, it being generally understood that his younger brother who was a very handsome, healthy, and bright child, was a great favorite of the Queen Dowager. His Majesty, when only in his 13th year, was thus called to be King of Chosen, in the year Kap Cha—1864.

The early years of the young Prince were spent in a manner not unlike that of any young Korean of royal blood. His family was not among the wealthy ones of the land and it is related that tho in humble circumstances he was indifferent to it, believing, as by a sort of intuition, that he would one day fill an influential position in his country. An interesting story is told of his visit, when a mere lad, to a book-binder in the neighborhood. The binder presented him with a calendar bound in blue paper and playfully remarked that payment was to be made after he had attained an eminent position. The book was accepted on these conditions, taken home and memorized. Years afterwards, so the story runs, when the young Prince had been proclaimed king, he remembered the old book-binder and the conditions on which he received the calendar, and rewarded him liberally. The story may be true or not, but it shows two characteristics that are prominent in His Majesty—kindness and a good memory.

The young Prince received the usual classical Chinese education imparted in the private schools. He was fond of

books and made good progress in his studies. The names of three of his teachers are given, the first was of the name of Pyen; the second from the literary province of Choung-chung and his name was Ko Syuk Hyen. The third teacher, a man of the Yi family, with the title of Chinsa, probably a Bachelor's degree, was with the Prince for a longer time than the other two and made a deeper and more lasting impression upon him. His faithful services as instructor of the future King were later recognized in appointing him a magistrate, his oldest son was given the degree of Tai Kwa, or Great Degree, and his second son that of Syo Kwa, or Smaller Degree.

Many pleasant stories are told of the king as a boy. It is said he was fond of sports, was a general favorite among his playmates among whom were included all the boys of the vicinity, and that he was a popular leader among them.

During his minority his father swayed the scepter as Regent, well earning the description given him by a native writer, that he had "bowels of iron and a heart of stone;" and he ruled with such vigor for a period of ten years, from the year Kapcha until Kayyou, that his name is by no means forgotten even to this day. The young king, while he had had his hair put up in the top-knot and at the same time, as a matter of course, put on the hat, was not married when he became the adopted son of Queen Dowager Cho; it is stated by some that for eight months, and by others for thirteen, the Queen Dowager held supreme power. The young king was married in 1866 (Pyengin) to Princess Min, the only daughter of Min Chi Rck, who was given, after the accession of the Queen, the posthumous title of the Yeo Sūng Bu Won Kun *—Prince of the City of Yūju, Father in-law of the King. She was born in Yūju, in the year Sinhai, 9th Moon and 25th day, and was therefore about a year older than her husband, the King. Her family was of high degree, but her father was not wealthy and in fact never held any high office and died some years before his daughter

* 驪城府院君 려성부원군

was selected as the Royal Consort. She was a second cousin of the wife of the Tai Won Kun, who also belongs to the Min clan, and no doubt her selection was made by the Tai Won Kun with the idea of strengthening his own influence, believing, as he did, that with his son as King and the Queen a member of his wife's clan, his position as virtual, if not nominal ruler, would be made secure and be perpetuated. But in this the Tai Won Kun was most wofully disappointed not knowing the well recognized law in philosophy that when two forces come in contact the weaker always gives way to the stronger. The Queen was a woman of great natural ability and force of character, and soon began to exercise a commanding influence in the affairs of the nation, which was continued until she was murdered on the 8th of October, 1895.

Not a great while after she became Queen, the relations between her and her father-in-law became unfriendly and from that time forward he was in a great measure excluded from any participation in governmental business and forced into a retirement from which he has never emerged, except at short intervals, in some of the troubles which have occurred during the King's reign. In fact, he has been a kind of storm petrel, making his appearance and getting to the front only when there has been trouble and disorder in the country.

The late Queen had received a good education, from an eastern point of view, before her marriage and afterward became a great student and is said to have been the best scholar in the Chinese ideograph of any woman in Korea, perhaps the equal of any in the East.

The Tai Won Kun rebuilt the Kyeng Pok Palace during his regency. His Majesty, when he assumed the reins of power, which his father according to all reports was loathe to resign, occupied the Ch'ang Dük Koong or Eastern Palace, for a period of four years after which he moved into the Kyeng Pok Koong. This however had the reputation of being an unlucky abode, so that, after several years, the Royal Family moved back again into the Eastern Palace where they were during the *emeute* of

1884. In 1885 the King, on account of the unpleasant associations of the previous year, again changed to the Kyeng Bok Koong, only leaving it in 1895 for a short time. It is one of the strange coincidences that Her Majesty should meet her violent death in the very home she had mistrusted for some years and which was erected by one whom she had little reason to love.

It is foreign to the object of this article to enter into any details as to the untimely fate of the late Queen, or as to the stirring events which have occurred during the reign of His Majesty, this being intended as a brief sketch, personal, rather than otherwise, of the King.

His Majesty is, as compared with the ordinary Korean, rather under size, being about five feet three or four inches high. His face is handsome; when composed the expression is somewhat inanimate, but when engaged in conversation, it brightens into a kindly and pleasing smile. His voice is pleasant, well modulated, and he speaks rapidly, readily and distinctly. In talking, he is vivacious and speaks with nervous energy.

The King has always been very accessible to foreigners. Many audiences have been extended not only to the diplomatic representatives on his birthdays and other national holidays or public occasions, but also to unofficial residents and to distinguished visitors to the Capital. But little ceremony is required at these audiences. The person going to audience is accompanied, as a rule, by a Court chamberlain and an interpreter, who are of course dressed in Court costume, with the curious winged hats peculiar to Korea, and is received in a plain room. On entering the room, the chamberlain and interpreter prostrate themselves, making the kowtow in the most approved oriental fashion, but the guest is expected and required to make only the three bows customary in occidental royal receptions. Usually His Royal Highness, the Crown Prince, receives with his father and holds more or less conversation with the guest.

At these audiences, His Majesty is generally dressed in a red silk coat, very heavily embroidered with gold braid, and with

trousers in Turkish style either colored or white. He sometimes wears the gossamer hat similar to those worn by his subjects on the streets, but at other times appears in the simple cap of the scholar which is a band of fine horse hair five or six inches broad or high, opened at the top, and having four or more sharp triangular points around the upper edge. At these audiences His Majesty is affable and unceremonious, always kindly addressing more or less conversation to each person admitted.

As the Court is now in mourning for the late Queen, His Majesty now dresses in white which is the mourning color in these eastern countries. All colors, and all gold embroidery have been discarded. His dress differs in no respect from that of the Korean gentleman in mourning, except of course in the fineness of the material. He wears a mourning cap some eight or nine inches high composed simply of a hempen or flaxen band, and around his waist is bound the mourning cord or rope.

While the Koreans have a phonetic alphabet of twenty-five letters, which is one of the most simple and perfect in the world, in the official papers and records, and indeed in the standard literature of the country, and correspondence between educated persons, the Chinese characters or ideographs are used. The use of these Chinese characters, altho bearing Korean and not Chinese names, sustains somewhat the same relation to the Unmun as the Latin did to the English in Great Britain several centuries ago. His Majesty is well versed in both Chinese characters and Unmun, and from the the Korean point of view, is highly educated. It has been and still is his habit to keep in his suite scholars and historians who read to him and consult with him often. He is said to be more conversant with the history of his own country, both modern and ancient, than any other man in the kingdom. The Royal library is quite extensive and we have it from Korean officials, that whenever any question as to old customs or the past arises among the Ministers, they refer to His Majesty who can point with unerring precision to the reign and date and particulars of any historical event. His Majesty speaks none of the languages of the western countries.

Nominally the Government of Korea is an absolute monarchy, all powers being vested in His Majesty. There is no written or unwritten constitution, no Parliament or Congress, and all the laws are promulgated as Edicts of the King. His word and will are law. In all governments, no matter how absolute or despotic, the ruler is necessarily governed and restrained by old customs and traditions. This of course obtains in Korea, but perhaps to a less extent than in any other Asiatic country. His Majesty devotes much time and attention to public business and is extremely industrious, supervising and overseeing every branch of the government. Indeed the criticism is sometimes heard that he pays too much attention to details and undertakes to do, in looking over every thing, more than any mortal can find time to perform. In a word, the Korean government is essentially personal. His Majesty does most of his official work at night, and the sessions with his Ministers, Advisers and other officers are frequently continued until dawn or after.

His Majesty is progressive and is evidently not imbued with the ideas—may we say prejudices—which are prevalent in most parts of the East, against western people, institutions and customs. He is much interested in educational matters, and material advances have been made in this direction within the last few years. There is a Minister of Education as well as a Vice-Minister and these are influential members of the Cabinet. Public schools where reading and writing, in both Chinese characters and native Unmun, as well as geography, arithmetic, history and so forth are taught, have been established in Seoul and in various other parts of the country. In addition to these, there are separate schools maintained in Seoul, at public expense, for teaching the English, French, Russian and Japanese languages. There is also a school of Law connected with the Law Department and a Normal school where teachers are fitted for their work. The establishment and maintenance for the last ten years of the Royal Government Hospital in the Capital under the sole supervision of foreign physicians and to which people resort from all parts of country to get the benefit of foreign medicine, surgery

and medical skill, may also be mentioned in this connection.

In religion the King, like most of his subjects, is a Confucianist, if Confucianism can be called a religion. He observes like them the rites and ceremonies at the shrines and before the tablets of his ancestors. In the strict sense of the term there is no state or national religion.

Toleration in religious matters has marked the reign of His Majesty. While, during the regency of the Tai Won Kun, Christians were rigorously persecuted, and in 1866 thousands of Catholic Korean Christians were cruelly slaughtered and two French Bishops and other French priests executed, nothing of this kind has occurred since His Majesty assumed the reins of power. On the contrary, not only has no one been interfered with, but on more occasions than one, the King has given distinct and direct encouragement to missionaries, or as he terms them, "teachers." And on the occasion of an audience accorded to Bishop Ninde of the Methodist Episcopal Church, in the beginning of 1895, His Majesty not only expressed his appreciation of the good work done by them, and thanks for the same, but spoke those memorable words which the churches cannot and must not forget, "Send more teachers."

The disposition of the King is kindly and amiable. All bear testimony to this. He is certainly a merciful ruler, and sincerely desirous of the welfare and advancement of his country. While not regarded by the Koreans with the religious veneration with which the subjects of some of the other countries of Asia regard their rulers—while no one claims that he is a descendant of a Sun Goddess, or is the Son of Heaven, or has divine attributes, there can be no doubt that he is universally beloved by the people. He is looked upon as the father of the whole people and the Queen was, during her lifetime, recognized as the mother. We hear frequent complaints against some of the Ministers and other officials, but the people have nothing but kind words and affectionate regard for their King.

NUMERICAL CATEGORIES OF KOREA.

HAVING found the "Numerical Categories" in Mayer's Chinese Reader's Manual of great use, it occurred to me that a similar list of those which are purely Korean might not only be useful, but interesting as well. I have not given those which belong to China for they can be found in the above mentioned work or in Lobscheid's Chinese and English Dictionary.

兩銓 량전 The Two Balances.

吏曹 리조 Board of Civil Office.

兵曹 병조 „ „ War.

These are so called because they "weigh" the merits of officials—the one, those of the civil class, and the other, those of the military class.

二姬 이희 The Two Queens B. C. 17.

禾姬 화희 Queen Hoa.

雉姬 치희 „ Ch'i.

The two Queens of You Ri (瑠璃 류리) second King of Ko Kou Rye (高句麗 고구려). The first was a native of Korea and the second a native of China. The quarrels of these two women were incessant and not even separate palaces prevented the two from continual strife; peace being only restored in the Royal harem when the Chinese Queen fled back to her home.

兩湖 량호 The Two "Ho."

忠清道 충청도 Ch'young Ch'yeng To.

全羅道 전라도 Chyen La To.

These are so called because one is north and the other south of the Ho River (湖江 호강), an ancient name of the present Keum Kang (錦江 금강).

二勳 이훈 The Two Meritorious (officials) 1592 A.D.

權慄 권율 李舜臣 리순신

These were two generals of the Korean army during the Ja-

panese invasion of 300 years ago. The second of them was killed in battle.

二明 이명 The Two Luminaries B. C 57 A. D. 4.

This term was applied to Pak Hyek Ke Syei (朴赫居世 박혁거세) and his Consort Yen Yeng (閼英 언영) the founders of the (新羅 신라) dynasty. They were usually known as the "Two Sages" but this term was not permitted in China because the founder of the Tang (唐 당) dynasty and his consort were known by this name.

二難 이난 The Two Difficult (things).

To act the part of a good host.

To conduct one's-self properly as a guest.

兩班 량반 The Two Classes.

東班 동반 The Eastern Class (civil..

西班 서반 The Western Class (military).

These form the class of nobles of which we have heard so much of late, probably known better by their native name "Yang Ban." They certainly have oppressed the lower classes in the past but I can not help thinking that they do not deserve all that is said to them.

二府 이부 The Two Prefectures, B. C., 8th.

平州都督府 평주도독부

東府都督府 동부도독부

These are two districts into which Northern Korea was divided by China prior to the time of the "Three States."

貳師 이사 The Two Preceptors.

左贊成 좌찬성, 右贊成 우찬성.

The Right and Left Supervisors of Instruction. They have charge of the education of the Crown Prince.

兩司 량소 The Two Boards (or Censorates).

司憲府 수헌부, 司諫院 소간원.

兩西 량서 The Two Western (Provinces).

黃海道 황해도 Hoang Hai To.

平安道 평안도 P'yeng An To.

二聖 이성 The Sages.

v. The Two Luminaries.

三竄 삼찬 The Three Exiles, A. D., 1580.

宋應旼 송응개, 許筠 허봉, 朴謹元 박근원.

These three ministers were exiled because they brought false charges against Ryoul Kok (栗谷 睽곡) a loyal and faithful Minister.

三節 삼절 The Three Faithful Ones, A. D., 1680.

朴泰輔 박태보, 吳斗寅 오두인, 李世華 리세화.

When Syouk Chong Tai Wang (肅宗大王 숙종대왕) listened to the tales of his favourite and expelled the Queen from the Palace, these three Ministers continually remonstrated with him and finally he had them put to death. Afterwards he found out, when too late, that they were right and, recalling the Queen and conferring posthumous honours on the faithful Ministers, he made what reparation he could.

三政丞 삼정승 The Three Ministers of State.

Prime Minister.

Minister of the Right.

Left.

V. Also 三大臣 삼대신 and 三台 삼대

三忠臣 삼충신 The Three Loyal Ministers. A.D. 1636.

具元一 구원일 姜渭聘 강위빙 黃煌

Three Ministers who accompanied the King in his flight during the Manchu invasion. After the war they were all put to death by order of the Manchu Emperor.

三隱 삼은 The Three "Eun" A. D. 1390.

李牧隱 리목은, 鄭圃隱 정포은, 吉治隱 길야은.

Three Philosophers who flourished in the beginning of the present dynasty. They were so called because the last character of each one's name is "Eun" (隱 은).

三亥酒 삼하주 Three "Hai" Wine.

Wine which is made at the "Hai" (亥 헤) hour (9 to 11 p. m.) on a "Hai" day of a "Hai" month. This is supposed to be much better than wine made at other time.

三學士 삼학사 The Three Grand Secretaries. A. D. 1735.

尹學士 윤학사, 吳學士 오학사, 洪學士 홍학사.

All three lost their lives during the Manchu invasion.

三韓 삼한 The Three "Hans."

馬韓 마한, 辰韓 진한, 卍韓 변한.

Three States into which Ancient Korea was divided.

三賢 삼현 The Three Virtuous Ones. B. C. 37.

再思 저신, 武骨 무골, 默居 무거.

Three who accompanied Chu Mong (朱蒙 쥐몽) the founder of the Ko Kou Rye (高句麗 고구려) dynasty when he fled from Pou Ye (扶餘 부여). They became his first ministers and served him faithfully until their deaths.

三家 삼가 The Three Houses.

安平大君 안평대군, 楊士彥 양사언, 韓漢 한호.

Three celebrated pensmen. They are sometimes called the "Three Great Houses" (三大家 삼대가).

三奇 삼괴 The Three Wonders.

The Storm-quelling flute. If this was blown during a storm at sea the waves instantly subsided.

The Golden Foot-rule. A dead man measured with this rule would be restored to life.

The Jade Flute. A flute on which only one man could produce a noise. When a player died the first man who blew it was successful in producing a noise, but until his death no one could make the slightest sound by playing on it.

These three wonders were all found in Kyeng Chu (慶州 경주) in Kyeng Syang To (慶尙道 경상도). The first two have disappeared only the last now remaining.

三國 삼국 The Three States.

新羅 신라 Sin La B. C. 57 to A. D. 935.

高句麗 고구려 Ko Kou Rye B.C. 37 to A.D. 669.

百濟 빽제 Paik Chyoi B. C. 18 to A. D. 650.

These were the three states into which the Korean Peninsula was divided prior to its unification in A. D. 935.

三經 삼경 The Three Classics.

The Book of Poetry.

The Book of History.

The Book of Changes.

三南 삼남 The Three Southern (provinces.)

忠清道 충청도 Ch'young Cl.'yeng To.

全羅道 전라도 Chyen La To.

慶尙道 경상도 Kyeng Syang To.

三司 삼수 The Three Boards.

直閣 직각 Archivists.

翰林 한림 Chancellors of the College of Literature.

玉堂 옥당 Readers of the College of Literature.

To be attached to one of these boards was the highest ambition of every scholar.

三神 삼신 The Three Spirits.

Three spirits who are supposed to assist women in childbirth but the names of which have now been forgotten. Women sometimes make offerings to them of sea weed and water never of wine nor meat. This last circumstance points to a Buddhist origin.

三神山 삼신산 The Three Fairies.

漢翠山 한라산 The Han La San (fairy.)

智異山 지리산 The Chi Ri San (fairy.)

金剛山 금강산 The Keum Kang San (fairy.)

三姓 삼성 The Three Surnames.

朴 박, **昔** 셔, **金** 김.

The surnames of the king's of Sin La (新羅 신라)

B. C. 57 to A. D. 935,

三姓 삼성 The Three Surnames.

高 고, **夫** 부, **良** 량.

The surnames of the people of Quelpaert in ancient times.

The kings had the surname of Ko (高 고), the Ministers that of Ryang (夫 부) and the Commoners that of Pou (良 량)

三台 삼태 The Three Councilors.

Prime Minister.

Minister of the Left.

" " " Right.

三大臣 삼대신 The Three Great Ministers.

v. Three Councilors.

三唐 삼당 The Three "Tangs."

朴闡 박언, **白光勳** 백광훈, **崔慶昌** 최경창.

Three celebrated poets of Korea. They were so called because the poetry of the Tang (唐당) dynasty of China is regarded as a model for all poetical composition.

三黨 삼당 The Three (kinds of) Kindred.

Father's Kindred.

Mother's "

Wife's "

三道統禦營 삼도동어영 The Coast-Guard Defence for the Three Provinces.

喬桐 교동 Kyo Tong.

江華 강화 Kaug Hua.

永宗 영종 Yeng Chong.

These three islands are the main stations for the Coast-Guard Defence because they command the entrance to the Capital by sea.

四學 사학 The Four (classes of) Students.

東學 동학 Students of the East.

西學 서학 Students of the West.

南學 남학 Students of the South.

中學 중학 Students of the Center.

These are the four divisions of the Royal University.

四勳 사훈 The Four Meritorious (officials).

趙浚 조준, 鄭道傳 정도전, 沈德符 심덕부, 李之蘭 리지란.

These were four Ministers who assisted the founder of the present dynasty.

四賢 사현 The Four Good and Virtuous (men.)

薛聰 설총, 崔致遠 최치원, 安裕 안유, 鄭夢周 정몽주.

Four men who flourished during the latter part of the last dynasty and the beginning of the present one.

四家 사가 The Four Houses.

李穡 리식, 金宗直 김종직, 盧守愼 류수신, 崔豈 최과.

Four celebrated literateurs.

四郡 사군 The Four Districts

臨屯립둔 樂浪락당, 玄菟현도 眞蕃진번.

The four districts into which northern Korea was divided by China B. C. 90.

四禮臣 **스례신** The Four Ritualists.

許穆 **허목**, **趙絅** **조경**, **洪宇遠** **홍우원**,
尹善道 **윤선도**

Four ministers who formulated a Mourning and Burial Ritual which is supposed to be the basis of all Mourning and Burial customs of the present day.

四大門 **사대문** The Four Great Gates (of the capital.)

The North, East, South and West Gates.

四大臣 **사대신** The Four Great Ministers (of the No Ron party.)

李健命 **리건명**, **趙泰采** **조태재**, **金昌集** **김창집**, **李願命** **리이명**.

四大臣 **사대신** The Four Great Ministers (of the Syo Ron party.)

李光佐 **리광좌**, **柳鳳輝** **류봉휘**, **趙泰億** **조태억**, **趙泰裔** **조태구**.

The above two classes were at continual feud with each other. There was a constant struggle for power which, when once obtained, was only used for personal aggrandizement. It can readily be imagined the result of such a things.

四都 **사도** The Four Cities.

開城 **개성**, **江華** **강화**, **水原** **수원**, **廣州** **광주**.

These are four walled and fortified cities, each in charge of a high Military official, guarding the high-ways which lead to the capital. Later on another was fortified which made the number five. v. 'The Five cities.'

五節 **오절** The five Loyal (Ministers).

鄭蘊 **정온**, **金尙憲** **김상헌**, **洪翼漢** **홍익한**, **吳達濟** **오달제**, **尹集** **윤집**.

Five ministers who constantly urged the king to make peace with China during the Manchu invasion. They were all executed.

五賢 **오현** The Five Good and Virtuous (men).

金宏弼 **김굉필**, **鄭汝昌** **정여창**, **趙光祖** **조광조**, **李彥迪** **리언덕**, **李滉** **리황**.

Five men celebrated for their virtues. They were all natives of Kveng Syang To.

五潤水 오간수 The Five Streams.

The name given to the Five Streams which make their exit from Seoul on the East. Some of them are merely drains.

五江 오강 The Five Rivers.

漢江 한강, **蠶島 독도**, **鷺湖 르호**, **玄湖 현호**, **東湖 동호**.

There are five streams near the capital.

五部 오부 The Five Departments

東部 동부, **西部 서부**, **南部 남부**, **北部 북부**, **中部 중부**.

The five Divisions of the Capital. They are a counterpart of what is found in Peking. The capital is divided thus for administrative purposes.

五營門 오영문 The Five Barracks of the capital.

訓鍊都監 훈련도감, **御營 어영**, **禁衛營 금위영**, **摠戎廳 총융청**, **龍虎營 용호영**.

五都 오도 The Five Cities.

開城 기성, **江華 강화**, **華城 화성**, **廣州 광주**, **春川 춘천**.

v. Also The Four Cities.

五島 오도 The Five Islands.

濟州 제주, **巨濟 거제**, **南海 낭하**, **珍島 진도**, **江華 강화**.

The Five largest islands of Korea in order.

六曹 육조 The Six Boards.

The Board of Civil Office.

The Board of Revenue.

The Board of Rites.

The Board of War.

The Board of Punishments.

The Board of Public Works.

These are the six subdivisions of the central Government.

六判書 육판서 The Six Presidents.

The Presidents of the Six Boards.

E. B. LANDIS, M. D.

FIRST IMPRESSIONS OF CHOSÉN.

FIRST Impressions! That is all I am required to write; and as no average person can reasonably be expected to have reached fixed conclusions of judgment regarding a great people in the experience of a few brief weeks among them, any opinions here given, concerning Korea, are understood to be subject to revision with the incoming of additional light. But a cursory glance at affairs seems to reveal an interesting race of natives, the male portion of whom are about as indolent as circumstances will allow, having the largest percentage of "gentlemen of leisure" we have ever seen in any body politic. Yet on every hand are the indications of poverty, valid reasons why these able-bodied men should work. The evidences of great physical powers manifested everywhere in the coolie class lead one to the conclusion that the Koreans can work if they have a reason for doing so. What the interior might reveal we know not, but the cities visited seem to indicate that the women are the chief bread-winners of the nation. The burdens they bear everywhere, the pat-a-pat-pat at all hours of the night, as with painful care they iron the clothing for husband, children and self, the deprivations they are under, as to physical surroundings, social, educational and spiritual privileges, seem to mark their real position as slaves to the men.

One or two sights of the average Korean house are quite enough to satisfy. Of *homes* the common people appear to know nothing. A house-to-house as well as a national *O seji*, (great clearing), seems sadly needed. Whatever the theories of the people, they will be compelled to look to Christianity and its teachings for the emancipation and education of woman, and the elevation of the home. Not a glimmer of light appears from any other quarter.

The question constantly forces itself upon the visitor to Korea, Why are nearly all forms of business enterprise in the hands of or under the control of some foreign agency? Are the Koreans incapable of initiating paying business enterprises? Can they not learn from examples around them, from their tutors of one nationality or another, how to do some paying business?

Brief observation leads us to think that not the lack of capacity, not the lack of capital chiefly, but a lack of business confidence, of trust of man, of the citizen in the Government, of the subject in the ruler, lies at the bottom of the present regrettable state of affairs.

To the visitor from Japan, the barrenness of Korean stores of anything attractive to the traveler is a surprise. Something peculiar to the country, and desirable to the traveler as a souvenir is expected, but the variety from which to choose is exceedingly limited. All ideas of the fine arts seem to be rude. One does not even find toys for children. I do not remember to have seen a boy playing with hoop or ball, a girl with doll, or any other toy except what the inventive genius of the little one had produced. There must be Korean fathers who are proud of their sons, and mothers of their daughters, but I quite failed to observe any manifestations of such emotion. It is as if some evil spirit had blasted the hopes and aspirations of the people, and all sense of the good, the true and the beautiful had fled.

I was permitted to attend a great Mass Meeting on the birthday of the King. The place, the occasion, the crowd were all remarkable. 3,000 people gathered in and around the large Hall outside the city wall, in which, in by-gone days, the King, as Head of a tributary State, was wont to meet the embassies from China, previous to their entry of the Capital. On this birthday of the King, the old Hall rang with speeches from the lips of both Koreans and foreigners, in which sentiments Christian and patriotic equally blended, while the manifest sentiments of the crowd indicated that the day of Korea's enlightenment begins to dawn. The meeting under such auspices and at such a time was a splendid idea, and worth coming a long way to see. It will pay the missionaries to make use of all such national occasions. Nothing impressed the writer more than the large number of voices that joined intelligently in the Lord's prayer, repeated at the close of the more formal invocation. Some missionaries from somewhere have been doing something in Korea.

I had not been in Korea a week before I became convinced that, with certain manifest exceptions, the Japanese who are there are not at all fairly representative of their people. A dozen years among them should give one a right to an opinion. They are, by far too great a degree for the good of either Korea or Japan, mere adventurers, who have found their way to Korea in the hope of making financial gain out of the present and recent past state of affairs in the peninsula. Without definite aim, without financial or moral standing, many of them profess-

ing to be irreligious, and more of them feeling none of the restraints of moral obligation, and lacking business qualifications, they form an element rather dangerous than otherwise under present social conditions in Korea. Thro them Japan is badly represented to the world. If they are to remain in Korea, and on no principles of justice can they be easily excluded, the opening of distinctively Christian work among them is a matter of the highest importance.

The Christian work done in Korea has grown to be a great enterprise. To the busy worker on the field, surrounded by difficulties which none understand better than he, often-times seeming to have to stand alone for the truth, and always working under the gaze of an unsympathetic multitude, the work may seem to move very slowly; but to one who distinctly remembers when the first stroke of Protestant Christian work was done in Korea, scarce ten years ago, the change wrought seems amazing. Not only in the great meeting above mentioned did we discover rich fruits of Christian work, but in the ordinary meetings of believers, when addressing audiences of native Christians and when visiting the Christian schools, the Hospitals and the printing establishment, we were much impressed that the missionaries, criticise them as much as you will, call them hard names if you must, discount their work all you can, and make out the worst possible case against them, have done already for Korea a work for which that country to her last day can never repay them. And I was glad to note that at least some Koreans are not without a sense of gratitude for the help they have received. Let the weary Christian worker in Korea comfort himself with the thought, "In-as-much as ye have done it unto one of the least of these my brethren, ye have it unto me."

I cannot share with some foreigners resident in Korea the gloomy view which they take of the prospects in this now much-talked-of country. There is great hope for Korea, if the Gospel is allowed to have a chance to bear its natural fruit on that soil. But all real help will have to come from sources inspired by Christian sentiment.

DAVID S. SPENCER.

THINGS IN GENERAL.

IT has been suggested by friends interested in this magazine that a place should be given for short articles or notes on any subject. We gladly accept the suggestion and should be pleased to receive communications from our readers. There are many things of more than ordinary interest that come under our observation and while not of sufficient importance to make a long article, may properly be classed under "Things in General." This is not intended for news, but rather for recording observations and results of inquiries.

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"It was by the advice of Li Hung-chang that Korea was permitted to enter into direct communication with foreign powers, and by his arrangement (the most unwise one he ever made) that Japan was admitted to a sort of dual control—a provision which furnished her with a pretext for sending troops into the peninsula. But responsible as he must be held for the two-fold blunder, which lost Korea to the Chinese Crown and which gave occasion to the late war, most nobly did he expiate his error by negotiating a peace, where other envoys had failed even to get a hearing." Dr. W. A. P. Martin in the N. Y. INDEPENDENT.

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FLIES AND SPARROWS.—From early ages Korean scientists have noticed that among the most prominent traits of flies are these. If there is any food around, the flies are ahead of every one else in getting on to it; they are continually rubbing their hands above their heads like scoundrels begging for mercy; and when they get on rice they generally leave it very dry and "marked." In this connection the scientists have also noticed that sparrows cannot walk, they can only hop about, and between them and the flies no love appears to be lost. For a long time they were unable to account for this until finally the true reason was discovered.

It seems that in ancient times the sparrows stood the pertinacious ubiquity of the flies as long as they could and then a big fight broke out between them. Unable to settle it, both lodged complaints with the authorities. The sparrows charged the flies with being ubiquitous nuisances. No one and nothing was safe from their intrusion. They thrust themselves ahead of every one else on every delectable piece of food intended for man or beast and rendered it unfit to eat. In fact if they were not restrained the whole creation might as well turn itself into flies or fly meat.

The flies in rebuttal offered that they never took more than their share, in fact that they ate only the moisture of food leaving the substance unimpaired and in the proper dry condition, which all civilized beings except sparrows would appreciate. They further called attention of the court to the fact that the rascally sparrows were arrant thieves never leaving anything if once they got at a thing. The flies also claimed that they were real benefactors for in getting ahead of the sparrows they checked their thievish instincts.

So they had it hot and heavy before the court, and as a result both were punished. The flies to continue supplicating for mercy thro all time, which they do by rubbing their hands above their heads; while the sparrows were so badly paddled they could never walk again, but must hop thro life.—G. H. J.

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THE KOREAN POWER SHOVEL.—This interesting invention occupies a front rank among the labor-saving machines of Korea, for it saves from three to five men a vast deal of work. It consists of a long wooden shovel armed with an iron shoe to cut into the earth properly. The handle is about five feet long and is worked (to a certain extent) by the captain of the crew. Two ropes, one on each side are attached to the bowl of the shovel, and these are managed by the men who seek to save their labor.

When in operation the captain inserts the iron shod point of the shovel as deep into the earth sometimes as three inches, and then the crew of two or four men give a lusty pull and a shout and away will go a tablespoonful of dirt fully six feet, if not more into the distance. This operation is repeated three or four times and then the weary crew take a recess and refresh themselves with a pipe. It is a beautiful sight to watch a crew working these power shovels, everything is executed with such clock-like regularity, especially the recess. Then the crew sometimes sing in a minor strain, for the Korean day laborer can always be

depended on, when putting in time, to do it in as pleasant a manner as possible.

That this implement belongs to the class called labor-saving machines there can be no doubt. It takes five men to do one man's work, but entails no reduction in pay. In fact the number of its crew can be extended to the limits of the shovel's ropes without risk of a strike among the laborers. Many interesting stories might be told to illustrate its name of the *Power* shovel, one of which I will tell. We had a small patch of garden we wanted turned over, so we hired a coolie and put in his hand a beautiful new spade from America. He attached two straw ropes to it, hired four other coolies, at our expense of course, and did the job in triumph. Such is the *power* of this instrument over the Korean mind!—G. H. J.

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THE "RIGHTEOUS ARMY" AT WORK.—On the 15th of September, I started on a short trip to the east and arrived at Yichun on the evening of the 17th. I had been at that place before. It was a large and clean town of about a thousand houses. As the highway lay thro the middle of the town there were on both sides of the road a good many stores, inns and eating shops. But now, alas! the town has ceased to exist. Instead of houses I found ruins covered with ashes. About four months ago the "righteous army" paid their visit to that place. The people as well as the Magistrate, hearing that the insurgents were advancing, all fled and left the town to itself. After the "righteous army" arrived and found nobody there they took away everything that could be carried, and, probably for the sake of righteousness, set fire to different parts of the town at the same time. In one day, from the thousand houses, nothing but ruins and ashes were left. Not a house was spared by the fire, at least I have not seen any altho I spent a whole day there. The Government buildings, tho they had tile roofs, were also burned down, except the house where the Magistrate lives, probably because it was more isolated. All this was done only thirty miles from Seoul. For two months the place was quite deserted. Then a few people who had some money saved, returned and started to build new houses. By the time I came there only a few houses were rebuilt. The inn where we had to spend the night, was not yet finished, and we had to sleep in a room eight feet square without any doors or windows and with wall and floor the plaster of which had just been put on.

I left Yichun on the 18th and on the 21st I arrived at Yūju. This town is much larger than Yichun and is forty-

five miles from Seoul. Being located on the bank of the Han river it has a large trade with Seoul, Chemulpo, and other places. The insurgents did not spare this place either. They had it proclaimed that they were coming to Yūju to help the people to get rid of the Japanese who were there. Some shortsighted people, believing that the "righteous army" was only after righteousness and justice, remained in the town expecting no harm. The rest of the people together with the Magistrate, fled. After the insurgents arrived, in the first place, they invited themselves to every house as guests. Tho the people did not care very much about such dear guests, still, in sight of their weapons, they could not help being hospitable. The insurgents promised to stay there only a day or two and then to march on in their great work. But after they had stayed there a number of days and ate up everything the poor people had, the latter had nothing left for them to do but to run away under cover of the night. Thus the town was left alone to the insurgents.

As there was nothing more for them to eat, they left, having illuminated their way with the fire of three quarters of the town. The host of the inn where I was lodging used to be a well-to-do man. He was among those who stayed in the town and was forced to furnish the insurgents altogether one thousand and eight hundred meals, after which, having run out of his rice and "kimchi," (pickles), on a dark night he fled. Fortunately his house was not burned, and after returning he could continue his business. But such fortunate people were only few. The rest of them are scattered all over the country and are probably starving. Some returned to their old place and are living in tents made of straw, thus suffering from starvation and cold nights, as they are accustomed to sleep on hot floors even in July. While taking a walk by the river I met two men fishing. I had a little conversation with them and they told me that they used to be well-to-do merchants, but had lost everything in the fire, and now had nothing to do and were trying to get something by fishing. This did not amount to much tho, and they and their families were in a starving condition.

If this is the work of a righteous army, what would a wicked one do?—A. A. PIETERS.

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JOURNALISM IN KOREA.—Those who have been accustom-ed to peruse the generous extracts made by Shanghai papers from their Korean contemporaries, seldom think, perhaps, of the remarkable energy, perseverance and ability which the existence of two publications in such a place as Seoul really testifies to.

In perusing the smartly written editorial of the **INDEPENDENT**, on September 10th, however, and the well stocked pages of the excellently printed **KOREAN REPOSITORY**, the conviction is forced upon us that we owe the editors a debt of no small gratitude, and that their labors represent an energy and enterprise of no mean order. If to run a paper in an open port, with new ideas and daily happenings of one kind and another has its difficulties, much more so has the publication of the smallest sheet two or three times a week, in almost a sealed country, with hardly any European residents, and unsympathetic sources from which to extract information. It is, therefore, remarkable the way in which both these Korean journals sustain their freshness and interest, and we can assure our contemporaries that we, in common with many others, greatly appreciate their work, which represents all that the world really knows of Korea.

In the last number (August) to hand of the KOREAN REPOSITORY, we notice a very interesting collection of Korean proverbs, many of which are very similar to our own. We quote a few of the best. * * * * *

The above selection shows us that the Korean has not a little originality and ingenuity of language and can furnish us with some terse sayings of smart applicability.—*The Shanghai Times*, Sep. 21st.

Two years ago on one of my short country trips, my first stop was made at one of the river villages where I spent two nights in the home of one of our Christians. His tidy little wife received me with great cordiality. Late in the evening the husband returned from his work and after his supper was finished joined us where we sat,

We sat on the open porch looking out over the moonlit rice fields. Part of the grain had been reaped and was standing in thick shocks, while that still waiting for the reaper's blade rose and fell in waves as the night wind swept over it. At one side of the valley lay a range of pine-clad bluffs beyond which the river flowed. The scene we were looking out upon was one of perfect peace and quiet; but as I listened to the earnest words of the host, I knew that a peace deeper than any which nature knows, had taken possession of his heart. And only recently this man was as ignorant of the grace of God as any of his countrymen. Though of very ordinary mental capabilities, he had repeatedly witnessed for the Lord by patience under abuse and insult for the truth's sake, and with a power which convinced his persecutors that he had a hidden source of strength.

As I sat with him and his wife, in their home that evening, he told me of the death of his only child, a little girl two years of age. It had occurred only a few days before, after an illness of some weeks. He said ; "On the morning of the day on which she died I saw she was much worse, and went to town (three and a half miles distant,) to get medicine. When I returned I found she was beyond hope, and could only hold her in my arms and cry, 'My God, my God !' She died, and with my own hands I buried her on the hill-side. Over her grave I read from the Holy Book, and smothering my crying, I sung 'Jesus loves me.'"

God and the angels who in heaven do always behold the face of the Father, were probably the only witnesses of that scene on the lonely hill-side; and methinks it was one too sacred for other eyes. Certainly it was a strange scene in heathen Korea, where the tender little girl babies are so unwelcome. Blessed be God for the triumphs of His grace."

MRS. D. L. GIFFORD.

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The following address was delivered at the Mass Meeting held on the 2nd of Sept. on the His Majesty's birth-day, by Yi Chai Yun, who was at the time Vice Minister of Agriculture, Commerce and Public Works, but who has since been appointed Governor of Seoul. His excellency courteously furnished us with a translation of the address. L.D. K. R.

"I am here to-day at the invitation of the gentlemen in charge of this Meeting to make a few remarks to you. I have often heard people say that Korea is taking backward steps in the matter of progress, but I do not believe it. This meeting itself is a refutation, for never in the past has such a meeting like this been held. To-day thousands of people have come together to celebrate the glorious anniversary of the birthday of His Majesty, our august Sovereign, just as is done in many countries of advanced civilization.

To-day the members of the high American Mission honor our nation with these patriotic speeches and with the songs of love for our country. As office-holders and patriotic citizens of Chosen should not our hearts be filled with pride? Men and women of all classes must love one another as if they were brothers and sisters and must help one another as if they were in one family. I trust that this very meeting will be the beginning of this. Why do we not regard one another with feelings of confidence and how is the absence of this to be explained? It may be because it has never been tried. One person's love

may not have been reciprocated by the other, or the real feeling of the heart may not have been known. If we want to know the reason for failure, the wrong must be pointed out and amendment must be made by doing good.

One of the most important things to remember is that no distinction must be made between classes. All classes must be regarded as equal. God never made one man higher than another. In this way, we the people of Korea will learn to love our country, and regard the rights of one another, and respect our neighbor's feelings and will consider public affairs as our own affairs. Would not this be a desirable thing?

Everybody must be obedient to His Majesty and do his duty. Let not the common people say they cannot do anything for their country because you are not office-holders. A common farmer in the country can do more good for his country with his plow than an idle official in some department of the government. For this reason everybody must do his own work; do what he can do; study what he can study; and learn what he can learn.

Do everything you think is right. In this way we may be able to develop our country in the most progressive way, and thus take our place, with the powerful nations of the world and become one of the most civilized nations of the globe.

EDITORIAL DEPARTMENT.**SOME JUSTICE AT LAST.**

WE feel justified in saying that in the past for a number of generations justice as administered in Korea, by the so called courts, was a most uncertain if not wholly unknown quantity and that what little there was of it was corrupted almost beyond recognition.

The Koreans have an elaborate code of laws especially in penal matters, said to have been compiled from the Chinese institutes of the Ming Dynasty—the Dynasty immediately preceding that now ruling in China. These were of course made on Confucian lines and were, we are told, from that point of view, in a great measure just. The crimes were defined with no little acumen and precision and the punishments carefully and elaborately graded. As judged by *modern* Western standards the punishments were severe—the death penalty, sometimes with torture, being prescribed for many offenses; the torturing of witnesses and suspected or accused persons to extort confessions during trials was enjoined and practiced.

We must not, however, in condemning such laws, forget that they were compiled three or four or more centuries ago and that contemporaneous laws and procedure in Western countries was little, if any better: that then, in England, now famous for the equity of her laws and the justice with which they are administered, almost all or at least very many crimes, from treason down to stealing a few shillings from a shop, were made felonies and that all felonies were punishable with death, and that the rack and other instruments of torture were considered indispensable adjuncts and aids to the Courts: we should remember poor Parson Peacham put to torture during his trial as late as the 17th century, to extort a confession of guilt, altho innocent, by that most eminent and learned lawyer and illustrious philosopher and writer, the great Lord Bacon. We should also bear in mind the execution during the same century in the enlightened colony of Massachusetts,—on Boston Common—of several persons, among them the Quakeress Mary Dyer, for their religious opinions and

1. modern
2. in
3. and
4. etc.

religious practices and also the execution of nearly a score of persons of both sexes in and around Salem in the same Colony for the now exploded crime of witchcraft under a law enacted during the reign of the learned and pedantic King James I.

But no matter whether these old Korean statutes were good or bad, the way they were administered in modern times was in many instances a mere farce upon justice,—a travesty, ending often in a tragedy. In Seoul there were officers appointed to exercise the functions of judges, but no lines were drawn, or at least observed between the judiciary and the police, and even the jailers, the runners of the Courts and other hangers-on, the whole comprising about as disreputable and rapacious a set of scoundrels as ever infested and cursed a community, inflicted punishment upon and extorted money from any unfortunate, who could by any device or accusation be got into their clutches.—Unless the prisoner had influential friends, to be imprisoned was to be robbed. It is to be presumed that some thieves, especially if they had not stolen enough to divide, were in the jails, but that a large number of the crowd of jailers, runners (or policemen) and hangers-on, we have mentioned, belonged to that fraternity and should have been in instead of out and around the jail there can be no doubt. The courts were in no respect independent of out-side influence. If by any lucky mischance a judge had any honesty or conscience and desired to decide rightly he was liable at any time to be ordered by some higher and more influential official to do otherwise and dared not disobey. It is notorious that certain men, very high and influential in official circles, made it a business to interfere in both civil and criminal cases for a consideration and shamefully sold decisions, that is, if given money or an interest in the case, and ordered the judges to render the decisions they desired. Thus justice was sold brazenly almost as openly as the brass bowls in the bazaars.

Criminals could purchase protection, innocent men were condemned and killed, neither life nor property had any security.

But even this failed to satisfy the rapacity of the class of officials we have mentioned. They established private robbing offices at their residences. If any common man, who had not secured protection from some Yanghan, had by some lucky chance or by industry or skill in his business or trade, saved some money or accumulated a little property, some false claim would be trumped up against him, and he would be seized and taken by the servants of the official to the official's residence and there held and beaten and tortured until the poor fellow gave up his hard earned savings.

In the country the situation was fully as bad, if not worse. Justice was nominally administered by the Governors and Magistrates, but actually dispensed with even a more sparing hand than at Seoul. These Governors and Magistrates had as a rule paid for their appointments, sums more or less large, to the officials in Seoul, under whose influence they were appointed, and as their tenure of office was most uncertain, were compelled to recoup themselves on the first and every opportunity. The people were robbed and squeezed in the name of the law, mercilessly and unblushingly.

To this vile and pernicious prostitution of justice and law we may trace most of the political troubles of Korea. The disturbances in the country in 1894, which led to the presence of Chinese and Japanese troops in Korea, and brought about the Japanese-China war, are directly traceable to the maladministration of justice by the Governors and Magistrates in the interior.

When the Japanese took charge of affairs in Korea and undertook to introduce reforms, they attacked this perplexing problem and introduced some salutary measures. The runners and hangers-on on the courts were dismissed and a uniformed, and under all the circumstances, well-organized police, substituted. Private courts, private jails, and arrests of the common people by the Yang-bans, were abolished. In the formation of the Cabinet, provision was made for a Department of Justice; courts were established in Seoul, and a scheme for courts all over the country enacted, but owing to the expense and inability to get trained judges, the plan, so far as the country was concerned, was postponed and the Magistrates left to act *ex officio* as judges, but in all legal matters under the Department of Justice. A number of Japanese legal Advisers were employed to assist in carrying out the reforms, and in codifying and modernizing the laws.

One practice, we are sorry to say, was however continued, with all its cruelties and barbarous and pernicious consequences. We refer to the torture of accused or suspected persons during trial to extort confession. The Japanese have justly taken great credit for abolishing these terrible practices in Japan and some of their periodicals have claimed that the Japanese Advisers had done the same thing in Korea. But this not true. Passing over minor cases, we may cite that of Prince Yi Chun Yong, grandson of the Tai Won Kun, who in April of last year was arrested for political offenses, and tortured during his trial. In a former issue of the REPOSITORY attention was called to the torture of a number of prisoners who were being tried in De-

cember last, among them that of poor Pak Sen who was beaten almost to death, in the vain attempt to make him confess a crime of which they knew he was innocent. The unfortunate fellow nevertheless was hung.

We are glad, however, to say that recently, radical changes have been made in the Seoul Supreme Court which is directly under the eye and supervision of the Minister of Justice and every effort is being made to abolish torture elsewhere. In this Court there is now no torture and we are assured upon good authority, that the trials are carefully conducted. Some time ago, the Seoul community was startled by a number of arrests made by the Police Department of persons charged with political conspiracies. After some delay, the prisoners, about fourteen in number, were turned over to the Supreme Court and given there a careful and searching, but fair trial, and the real truth was undoubtedly brought to light. The result was astounding and certainly most unexpected and disappointing to the intriguers who had instigated the arrests. The prisoners were found innocent and discharged, but two of the informers who had conspired to give false information in order to get appointed to office as a reward, and who were in fact appointed Inspectors of Police, were arrested for making false accusations and committing perjury, and duly convicted. Another informer was found to have been actually engaged in a conspiracy and was also convicted. All three of these men were backed and supported by influential officials, who perhaps were more or less implicated with them in making the false charges to serve their political ends. But this availed them nothing. Under the old regime such results would have been impossible.

Another notable trial was closed only a few days ago. When General Han, the Minister of Justice, was passing in his chair thro the street, a ragged Korean stopped him and presented a written complaint against the Magistrate of Sang-yang. The complainant belonged to the humblest and lowest class of Korean peasants; the Magistrate was a man well known and influential in the Capital, backed and supported by some of the highest officials. General Han, however, immediately took cognizance of the complaint and had the Magistrate, who happened to be in Seoul, arrested. He sent to the distant district for witnesses, and after a careful trial, the Magistrate was not only found guilty of having most outrageously robbed the poor peasant under the guise of law, but also of committing many other extortions and robberies and was forced to make full restitution to the peasant, condemned to receive a hundred blows and to be imprisoned at hard labor for life.

This case, as a precedent, must have a far reaching and most

beneficial influence in the country. Heretofore the Magistrates had supposed that they were only responsible to the Home Department, or more properly speaking to the particular official thro whose influence they had been appointed. The idea that any poor fellow whom they chose to rob could complain to the Courts never entered their heads. The fact that upon such complaint the Magistrate will be tried, and if found guilty, be convicted by the Courts will undoubtedly be heard with surprise and corresponding consternation, by all the Magistrates in the land. Great praise is due to General Han, and his able assistant Vice-Minister Kwon, for the bold and independent stand they have taken and for the fairness with which they have conducted these and other trials. We also wish to state that General C. R. Greathouse, Adviser to the Law Department, who attended the trials and personally examined the witnesses deserves much credit; for it is due to his legal ability that the meshes which the intriguers sought to bind around the innocent people were undone and bound around the guilty culprits. We heartily congratulate all who had a part in this good work that some justice at last has been administered.

"The Situation in Korea."—THE JAPAN DAILY MAIL of October 31 has an article under this caption based on a communication from the Seoul correspondent of the *Tokyo Economist*, in which "a very interesting *exposé*" of Korean affairs is given. The "Situation in Korea" has been discussed so often the last several years that it is somewhat thread-bare, but "a very interesting *exposé*" ought still to command attention. The correspondent

Commences by translating a leading article from the INDEPENDENT; an article commenting on the Korean policy of the fallen Ito Cabinet, and detailing the hopes entertained by the writer about the policy of the new Cabinet in Tokyo. This periodical, as everybody knows, is edited ostensibly by Mr. Philip Jaisohn, but really by a clique of American missionaries in Seoul.

The Editor notes in brackets that he is quoting but not endorsing.

The article in question betrays the predominating sentiment that these American missionaries and their Korean fellow-thinkers entertain towards the new Japanese Cabinet—namely a sentiment of fear. It is analogous to the feeling that men secretly conscious of crime experience at the sight of a policeman. Evidence can abundantly be adduced to show the existence of deliberate attempts to create terror of Japan.

As instances of this fear "at the sight of a policeman," the exclusion of a box of dynamite which a Japanese diver sought to pass thro the Customs at Chemulpo; and "the indescribable commotion" into which the Court was thrown when the late

Minister Hara departed for Japan, are cited. The correspondent makes some comments on the "Russian Representative" with which, however, we have no concern and then says,

The unhappy change that has overtaken American effort and influence is particularly conspicuous. Instead of being agents of evangelization, the Americans have become evil factors for hastening the downfall of Korea. The 'English Language faction' is still able to maintain its ground, simply because it is backed by Americans that constitute a force in Korean politics. Philip Jaisohn still enjoys a certain influence; witness how the late Minister of Education, powerful as he was among the reigning Conservatives, had to resign merely because he incurred the displeasure of these American missionaries.

A few days later, on November 2, the *Japan Mail* under the title "Korean News," refers to the leader in our morning contemporary on the occasion of the assembling of the Presbyterian Mission in Annual Session, in which the Editor asserts that the missionaries "stand aloof from matters political." On this the Editor of the Yokohama journal says

We fear that this claim of complete 'aloofness' from politics would be exceedingly difficult to establish. Wittingly or unwittingly, some of the missionaries were unquestionably drawn into the vortex of politics during the stirring events of last spring and autumn. Besides, what does the INDEPENDENT think of Bishop Corfe, who constantly publishes letters on Korean politics, and whose bitter prejudice against the Japanese often betrays him into injustice ill-becoming his cloth.

The Editor after "looking at Seoul affairs with all the impartiality" he can command finds it

Impossible to be blind to the fact that there exists in the Korean capital a social coterie of which the leading members are the Russian Representative, certain American missionaries, the Secretary of the United States Legation, the editor of the INDEPENDENT and their wives.

The suggestion is made, whether intended to be facetious or not we shall not attempt to decide, that

What Japan wants in Seoul is a representative who not only speaks English well and is a sociable, pleasant fellow, but also enjoys the assistance of an English-speaking, clever wife. The Japanese have to emerge from the Oriental camp in Seoul and get well into the Occidental.

We had occasion once or twice before to call statements made by some of these Japanese correspondents in question and we regret to have to do so again. The statement that the *Independent* is edited by "a clique of American Missionaries" is such a bald assertion that we feel disinclined to take the space to deny it. Dr. Jaisohn alone is responsible for what appears in its columns and he is proving himself a successful editor and his paper a necessity in our city. As to the predominating sentiment of fear of Japan said to be entertained by these worthy missionaries, that is entirely subjective on the part of the writer. Naturally we were sorry to lose an amiable and intelligent man

like Minister Hara, but of the "indescribable commotion" in Court circles caused by his departure, we frankly confess we heard nothing and do not believe it existed. The late Minister of Education wrote a book and soon afterwards "resigned." Now this correspondent puts two and two together. The book contained a tirade against Christianity, so he jumped to the conclusion that "the clique of American Missionaries" were offended. He no doubt based his correspondence on the rumors that were afloat at the time that the whole missionary community marched in a body to the Russian Legation and demanded from the king the dismissal of the Minister. As far as we know, the American Missionaries never gave themselves any concern about the book. It afforded them a little amusement and also an opportunity to see the gullibility of the *Kobe Chronicle* in taking in with its usual voracity everything against missionaries.

The charge that "Americans have become evil factors for hastening the downfall of Korea" needs further elucidation. It is too general to amount to anything. The earliest and most constant friends of Korean independence, not dependence either on China or Japan, were the Americans. We believe in the independence of Korea. If the correspondent means dependence on Japan and thinks he sees in its decline the "downfall of Korea," we would remind him that that "downfall" took place a little over a year ago. It seems never to enter the craniums of these correspondents that the murder of the Queen and the readiness Japan was to profit by it, is the real cause for the "downfall" of the Japanese influence here, but that does not necessarily preclude the possibility of Korean independence.

We come next to consider the comments of the Editor of the *Japan Mail* on his fears about American Missionaries keeping aloof from politics. A negative proposition is sometimes "exceedingly difficult to establish." This is readily admitted and the missionaries, whose conduct, quite naturally and properly, is so closely watched, would have no difficulty in accounting for their conduct; but of course might find great difficulty in attempting to prove the opposite of all the charges preferred against them by newspaper correspondents.

We missionaries were outraged last year when the Queen was wounded and murdered. We showed our sympathy with the King by promptly complying with his request to be near him while he was surrounded by those whose hands were red with the blood of his Queen. We should have done as much for the lowest coolie under similar circumstances, and why not for the afflicted Royal Family? If this is being "drawn into the vortex of politics," make the most of it. To us it was only show-

ing the ordinary instincts of humanity to those in suffering.

As to the "social coterie," that is very funny. We are still waiting to see it proved that mere social amenities necessarily imply meddling in politics. Every body is mentioned specifically except "certain American missionaries," and as they are presumably the only ones moving in a doubtful sphere, it would be interesting to know who they are and of what political gossip or sins they are guilty.

The Twelfth Annual Meeting of the Presbyterian Church, North, was held in Seoul, Oct 20th—Nov. 2. The Rev. W. L. Swallen of Wonsan was elected Moderator and C. C. Vinton M. D. of Seoul, Secretary. We have received a detailed report of the year's work, but unfortunately too late for this issue. The reports show a year of great prosperity, particularly so in the Pyeng Yang district. The Meeting was characterized by careful attention to all the details of the work, everything of interest being discussed and decided in open session from the building of a mud wall around a compound to the transfer of members from one station to another. In a note from the Moderator he says, "The questions that came before the Mission were vital, especially those which involved the transfer of members of the mission. The work in the Pyeng Yang station is so astounding in its progress, and so marvelous in its demands for immediate workers that it seemed clear to all that some one must be given up in another station, where the positive demands are less urgent, in order to meet the pressing need in the north west. Accordingly two members of the Seoul station were requested to assist the Pyeng Yang station as much during the year as time will allow.

"The Educational question also claimed a great deal of prayerful consideration. The Mission was led to decide upon a scheme by which we hope to extend and develop the educational department of our work, in the vernacular, and upon a Christian basis. The children of Christian parents are to be given education; and the mission has decided upon plans for the establishment of a school where this may be had. Altho we hope to find many of the Christian boys deciding for the ministry, still it could scarcely be hoped that all the Christian boys should be educated for the ministry. Therefore it was thought that those not thus called, should not be denied the privilege of a Christian education.

"For the proper enlargement and development of the Boys' School under this scheme, the Rev. W. M. Baird was called from the Fusan station to Seoul. A Committee to confer

with the brethren of the Southern Presbyterian Mission, on the practicability of uniting in the educational scheme, and thereby to more thoroughly and economically provide for the education of the Presbyterian Church in Korea, was appointed.

"Notwithstanding the great financial depression at home and the embarrassed condition of the Board, the Mission believed the very *minimum* that could be asked for, just at this time, in the way of new recruits for Korea, would be fourteen, including lady, medical and clerical missionaries. And that the church might understand the ground of this seemingly large request, the Revs. D. L. Gifford and S. A. Moffett were selected to draft a memorial and present it to the Board and the churches that they may realize what an open door the Lord has placed before the Church today in Korea."

We heartily congratulate the brethren on their success the past year as well as their advance along educational lines. It is true they propose to limit their instruction to the "vernacular," but who knows that by another year they may not avail themselves of every means within their reach to further the object of all mission work—the conversion of the people—and introduce English, or even Russian, into their curriculum?

The Annual Meeting of the Presbyterian Church, South, followed immediately the Meeting of their Northern brethren, from Nov. 3-6.

This Mission is concentrating its strength in the Chulla province where it opened work in the capital and at Kunsan and is making plans to enter "the regions beyond." We have one complaint to make against these excellent brethren and that is they failed to give us definite information of their Meeting. A very interesting page could be gleaned from the heroic sufferings of the families of Mr. Junkin and Dr. Drew last summer. The coast steamers anchored in the roadstead of Chemulpo and thus cut off their base of supplies. It gave them an excellent opportunity to test "living on Korean food," but the result, we understand, was not satisfactory and they are quite convinced that this is a theory to be put into practice only when under stern necessity and then, it is to be hoped, only at long intervals. Miss Tate who is pioneering woman's work in Chun-ju returns to the same place with her brother, and Miss Davis who worked successfully among the women in Seoul, goes to Kunsan. Mr. Reynolds remains in Seoul to continue on the work of Bible translation.

The Corner stone of Independence Arch.—One of the most interesting developments of a political nature in Korea dur-

ing the year 1896 was the formation, in the Spring, of the Independence Club, composed exclusively of Koreans who are more than passively interested in the social and material development of their country as well as in her independence. It is to members of this club that we trace in large measure the rapidly improving condition of the people. The Club now has, so we learn from the INDEPENDENT, a membership of about 2,000. His Royal Highness, the Crown Prince graciously contributed \$1000 to the Club. On the 21st inst the Corner-stone of Independence Arch was laid. The site chosen for the Arch is only a few feet from the gate of Welcome and Blessing. This gate marked the dependence of Korea on China and here her ambassadors were met by their vassal. The gate was torn down in 1895 only the two side pillars remaining. The day was pleasant, the audience large; probably between 4000 and 5000 men were present; foreign representatives, and private residents of Seoul all attended.

The speeches were clear, forcible and to the point and evinced an unexpected degree of oratorical power. The sentiments expressed were entirely fitting the occasion. The patriotic choruses rendered by the boys of the Pai Chai School deserved the applause they elicited and the same can be said of the drill by the boys of the Royal English School. Nor were the guests sent away hungry, for a generous feast was spread in the neighboring pavilion, during the discussion of which the Representatives of various Powers paid their compliments to Korean INDEPENDENCE.

We give the program in full below.

Song, "Korea,"	Student Chorus.
Laying of the Corner-stone.	
Prayer,	Rev. H. G. Appenzeller.
Address by the President,	Gen. An Kyengsu.
Address,	Hon. Ye Chayun.
	"How to perpetuate our Independence."
Song, "Independence,"	Student Chorus.
Address,	Hon. Ye Wanyong.
	"The Future of Our Country."
Address,	Dr. Philip Jaisohn.
	"Foreigners in Korea."
Song, "March,"	Student Chorus.
Drill by the Students of the Royal English School.	
	Refreshments.

C O R R E S P O N D E N C E .

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

On returning from Western China in July, I was surprised to see in the REPOSITORY for May an apparent quotation from a letter of mine which I could not by any means recognize, as it had not once occurred to me that Korea at any known period of her history had possessed what I should designate as "good government."

On obtaining recently the original letter, that from which the quotation was taken, the context was omitted, which is hardly fair to the writer. Four sentences before the indictment of Japan as a peace disturber, these words occur, "Japan professed, and I believe in good faith, that her desire was to give to Korea the blessings of *peace and good government*."

It is a trifling matter, but I know your desire for accuracy and fairness, and besides, I do not care to be pilloried as so absolutely an ignoramus as the sentence quoted, without the context, would represent me.

Yours sincerely,
ISABELLA L. BISHOP.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

The editorial on "Polygamists in the Church" in the September REPOSITORY is calculated to give a very erroneous impression as to the position of the Presbyterian Church on the subject of Polygamy. Will you kindly give space to the following statements?

(1) The Presbyterian Church does and always has taken the position that Polygamists cannot be admitted to the church.

(2) The General Assembly had before it this year a request from the Synod of India asking that decision in these cases be left to the synod, but the General Assembly simply re-affirmed the position of the Church.

(3) The Presbyterian Council in Korea cannot change the fundamental law of the Church and has never been ignorant of the fact.

The Council also knows full well that the question before it is not, "Can a man continuing in the polygamous relationship be admitted to the Church?" but is, "What shall be done in the case of a man who has been a polygamist or who has concubines when he applies for admission to the Church?"

SAMUEL A. MOFFETT.

CLIMATICAL NOTES.

CLIMATICAL RECORDS FOR CHEMULPO FOR THE 2ND AND 3RD QUARTERS, 1896.

TABLE SHOWING BAROMETER AND TEMPERATURE.

	Mean Baro- meter. °	Mean Temp. in air, Fahr.	Mean Hygro- meter, Fahr.	Highest Max., Fahr.	Lowest Min., Fahr.	Mean Dew-point. Temp., Fahr.	Hum- idity. Means, "
April	30.084	53.9	34.7	71.3	32.0	15.5	.099
May	29.989	60.4	56.0	87.0	45.5	52.0	.739
June	29.859	69.1	67.4	87.0	52.7	66.0	.898
July	29.817	74.5	71.7	92.0	63.5	69.7	.855
August	29.884	76.8	73.7	86.0	67.1	71.5	.838
September	29.999	70.8	67.4	88.0	55.4	64.6	.809

The foregoing table shows the means of the readings, highest maximum and lowest minimum mean dew-point observation, and mean monthly humidity derived from the dry and wet-bulb temperature. The mean pressure for April gives .051" above the normal for the month and .048" below the normal of this latitude. For May the pressure is .011" above the monthly normal and .092" below the normal of this latitude. For June, .105" above the monthly and .222" below the normal of this latitude. For July, .073" above and .237" below the normal of this latitude. For August, .035" below the monthly mean and .107" below the normal of this latitude. For September, the pressure is .005" above and .082" below the normal pressure of this latitude. The mean normal pressure of this latitude is 30.081. The temperature during the months as above given, shows no extremes but a usual increase and decrease in the temperature wave, even the maximum giving a steadiness not always obtained while the minimum shows a decided coolness. The humidity given also shows a uniform dryness, or nearly so, except in April when an extreme dryness is observable. Notice the difference between the dry and wet bulb temperatures. More difference exists between those readings; less saturation exists in the air, and for this the month of April is specially noted.

Just this indication of great dryness during the first quarter and beginning of the second brought me to the conclusion that it would be a healthy season. I noted this in my journal and found later that I had not misjudged. Then the rainy season began early which means an early ending. During my observations for the past ten years I have never failed to find this an indication of general good health and every way good for the people. The following is a table of hygrometric records.

TABLE OF HYGROMETRY AND WIND.

2nd. and 3rd. Quarters.	Fog. Hours.	Rain-Fall Hours.	Quantity, Inches.	Wind Prevailing direction, Force in miles.
April	155½	103	5.64	S.E. 18.0
May	96	45	1.44	W.S.W. 20.0
June	318	133	12.37	E.S.E. 18.0
July	301	143½	6.95	S.E. 20.5
August	194	56	4.15	S.W. 20.0
September	194	34½	3.05	W.N.W. 16.5

Remarks.—The Scale of Wind is according to Beaufort's scale and was taken by myself. It can be depended on as being fairly accurate.

The weather from the beginning of the second quarter to the middle of August was mostly disagreeable and unpleasant, but from the middle of August to the end of the third quarter mostly fine and pleasant. Though the wind was at times boisterous no real gale can be recorded. Consequently it was throughout rather moderate with occasional short intervals of calm.

Phenomena; atmospheric electricity was more frequently observed than during 1895. In April we had both thunder and lightning and on one occasion a grand phenomenon of chain lightning was observed which was accompanied by hail lasting twenty-five minutes. In June also there was thunder and lightning, the latter both of the chain and sheet description and on one occasion there was continuous thunder which lasted from fifty-two to fifty-six seconds; also during the third quarter both kinds of lightning were observed.

Optical phenomena:—In July on two occasions was seen a beautiful panorama of dark crimson clouds at sunset and in September a bright halo of 40° radius.

During the last two quarters there occurred two eclipses, one a total eclipse of the sun, on Aug. 8th. At 11.30 a. m. Greenwich time, there appeared on the zenith clouds of the cirro-cumulus class which gradually increased up to the moment of first contact but it kept clear enough to observe that contact. Soon the clouds attained a density which obscured the eclipse. Then passing away they left it clear enough to make the following observations.

The first contact took place on the northern limb of the sun at 1 h. 9m. 45s. local time. The central eclipse took place at 2 h. 26, 15s. The end of the eclipse was at 3 h. 19m. 16s. The total time was 2 h. 9m. 31s. and one third of the luminary was obscured.

The times given above are approximate only for want of an inverting telescope which probably brings the time for the central eclipse a few seconds out.

F. H. MÖRSEL.

NOTES AND COMMENTS.

The Japanese Officials and residents of Seoul celebrated with great enthusiasm the birthday of their Emperor on the 3rd inst. There was a high wind blowing all day and night so that the illuminations and fireworks, always a prominent and pleasing feature in their festivities, had to be omitted. Mr. and Mrs. Kato received their callers during the day, entertained the diplomatic corps at luncheon and held a reception in the evening.

The Governor of Seoul, Yi Chai Yun, a young man of only thirty-five years, spent several years in Washington, U. S. A.; first as Second Secre-

tary of the Legation and later as *Chargé d' Affaires*. He returned to his native country in 1893, since which time he has held various positions of trust under the government. Personally His Excellency is progressive and will do all he can to make Seoul a city to be compared favorably with the "City of Magnificent Distances" for which we understand he has great admiration after his residence there. We wish him every success in all his efforts at municipal reforms.

The JAPAN MAIL quoting in full our reference to the new Chief of Police, then says, "Talking about washing cabbages in drains reminds us of an interesting injunction that may be seen at any time in a street in the neighborhood of the Tokyo Hotel. Along the base of a *naga-ya* wall runs a miniature moat, filled with water about as dirty as they make it—black, shining, ill-smelling, and scanty at that. Over this abominable stream is posted a notice in good ideographic script, '*Kono tokoro sentaku su bekaranagu*,' 'Washing must not be done here.'"

Russia and Japan. Much speculation by politicians and newspaper men has of late been indulged in as to the relations of these two countries towards the I'eninsular kingdom and their relation to each other. It was, and perhaps still is, for aught we know to the contrary, doubted whether there is room here for both. We have maintained a studied not to say deferential silence. We heard of course, from time to time, of an "agreement," or an "understanding" between the Great Northern Power and the ambitious Island Empire. We saw in print the statement that if two ride horseback on the same horse, (Korea being the horse presumably), one invariably rides behind and the writer with charming frankness, intimated that Russia would not be that one. We propose to break our long silence. We now affirm that we have more than once during the fall seen Japan in front and Russia behind—in a jinrikisha. From the agile movements of the Japanese and the complacent look on the face of the Russian rider we infer the "understanding," or "agreement" between the two was perfect. May the "understanding" always be so.

DEATHS.

On Nov. 4, at Pyeng Yang, CYRIL, infant son of Rev. W. A. and Mrs NOBLE of the Methodist Episcopal Mission.

ARRIVALS.

In Oct. Miss KATHARINE, M. ALLEN M. D., and Miss RODMAN to join the English Church Mission in Seoul.

DEPARTURES.

Nov. 5. from Seoul, the Rev. S. A. MOFFETT, and the Rev. D. L. GIFFORD of the Presbyterian Church North, for the U. S. on furlough.

Sept. 6. from Chemulpo, the Rev. L. O. WARNER of the English Church Mission, for England

Oct. 20, from Seoul, H. B. M. Consul General W. C. HILLIER and family for England.

THE KOREAN REPOSITORY.

DECEMBER, 1896.

NUMERICAL CATEGORIES OF KOREA.

Continued from the November number.

六叅判 **육참판** The Six Vice-Presidents.

The Vice-Presidents of the Six Boards.

六村 **육촌** The Six Villages.

閼川陽山 **연천양산**, 突山高墟 **돌산고허**,
觜山珍支 **취산진지**, 茂山大樹 **무산대수**, 金山
加里 **금산가리**, 明活山高耶 **명활산고야**

These afterwards united and became the State of Chin
Han (辰韓 **진한**)

六姓 **육성** The Six Surnames.

李 **리**, 金 **김**, 崔 **최**, 安 **안**, 鄭 **정**, 朴 **박**.
The Six principal surnames of Korea.

六臣 **육신** The Six Ministers

金時習 **김시습**, 元昊 **원호**, 趙族 **조려**,
李孟專 **이멍전**, 成聃壽 **성담수**, 南孝溫 **남효온**.

六臣 **육신** The Six Ministers (who died.)

成三問 **성삼문**, 朴彭年 **박평년**, 河緯地 **하위디**, 李塏 **이塌**, 柳誠源 **류성원**, 愈應孚 **유응부**.

In 1450 when the king of Korea was deposed by his uncle who usurped the throne, there were six Ministers who refused to serve one whom they regarded as a rebel. These, it is needless to say, were put to death. There were six others however who were not so conscientious and said that a king was a king and should be served as such only whilst he reigned and that allegiance to him terminated with his deposition.

六屬 육전 The Six Shops.

The Silk Shop	The Grass-cloth Shop.
The Paper Shop	The Hempen Shop.
The Muslin Shop	The Odds and Ends Shop.

These are sometimes known as the "Six Guilds." They possess the monopoly of trade in the above mentioned goods and for this privilege they are called upon to contribute towards the expenses of a Royal Wedding, Funeral etc. Any one in the capital who deals in the above mentioned articles without first obtaining the permission of the guild in question is liable to have his goods confiscated.

六等 육등 The Six Grades (of land, for purposes of taxation)**七書 칠서** The Seven Books.

- The Great Learning.
- The Doctrine of the Mean.
- Mencius.
- The Analects of Confucius.
- The Book of Poetry.
- The Book of History.
- The Book of Changes.

八賢 팔현 The Eight Good and Virtuous (men.)

奇大升 기대승, 趙穆 玄목, 鄭述 慶叙, 李德弘 리덕홍, 全富倫 전부倫, 琴應夾 금응하, 柳成龍 류성룡, 金誠一 김성일.

These were eight celebrated pupils of 李退溪 리퇴계.

八賢 팔현 The Eight Good and Virtuous (men.).

鄭光弼 정광필, 安塘 안당, 李長坤 리장곤, 趙光祖 조광조, 金淨 김정, 金湜 김식, 奇遂 기수, 申命仁 신명인.

These were eight virtuous and loyal Ministers who were executed about 1510 owing to the slanderous charges of a courtier who wished to enhance his own power.

八賢相 팔현상 The Eight Good and Virtuous Ministers.

黃喜 황희, 鄭光鼎 정광정, 許稠 허稠, 李浚慶 리준경, 柳成龍 류성룡, 李元翼 리원익, 李德馨 리덕馨, 李恒福 리홍복.

Eight Ministers who are considered as models.

八景 팔경 The Eight Sights (of Kang Ouen To).

The Sam Il (三日 삼일) anchorage of Ko Syeng
(高城 고성).

The Nak San (樂山 락산) anchorage of Yang San
(襄陽 양양).

The Kyeng Po (鏡浦 경포) tower of Kang Reung
(江陵 강릉).

The Chyouk Sye (竹西 죽서) tower of Sam Ch'yeck
(三陟 삼척).

The Ch'eng Kan (淸瀾 청간) tower of Kan Syeng
(杆城 간성).

The Ouel Song (越松 월송) tower of P'yeng Hai
(平海 평해).

The Chyong Syek (巖石 총석) tower of Tong
Ch'yen (通川 통천).

The Si Tyoung (侍中 시중) tower of Hyep Kok
(歛谷 협곡).

By towers must here be understood high two-storied places used either as a watch-tower or a place to resort to for amusement

八景 팔경 The Eight Celebrated Sights (of Oul San.)

The river emptying into the sea.

The mountain peaks rising up into the sky.

The evaporating of salt on the plains.

The clouds enclosing the mountain-peaks.

The fishermen's lights on an Autumn evening.

The peaks of the fairies projecting into the sky.

The pinnacles of Choung Syeng.

The sailing boats of Nai Hwang.

八難 팔난 The Eight Roues.

Eight celebrated idlers and drunkards of olden time.

八兵使 팔병부 The Eight military Aids-de-Camp
(to the Governor.)

The Northern Aid-de-Camp. in Ham Kyeng To.

The Southern

" " "

The Ch'yeng Chyou " " Ch'young Ch'yeng To.

The Kang Chin " " Chyen La To.

The An Chyu " " P'yeng An To.

The Hoang Chyou Aid-de-Camp. Hoang Hai To.
 The Aid-de-Camp of the Right in Kyeng Sang To.
 The " " Left " " "

八富 팔부 The Eight Rich Families.

Eight families of (松都 송도) who are famous for their wealth.

八條 팔표 The Eight Reforms of Ki Ja (箕子 四法)

He who kills another shall be put to death.

He who wounds another shall pay a fine in grain.

He who robs another shall be a slave in the victim's house.

A woman who steals shall be a slave in the victim's house.

Slaves may purchase their freedom for 500,000 pieces of money.

Men may not obtain wives by purchase nor may women obtain husbands in the same way.

Agriculture and sericulture shall be encouraged.

The Chyeng (井정) law of taxation shall be enforced.

These laws were promulgated by Ki Cha when he ascended the throne.

八道 팔도 The Eight Provinces.

Name.	Capital.	Poetical name.
京畿道 경기道	漢城 한성	畿
忠清道 충청도	公州 공주	錦
慶尙道 경상도	大邱 대구	嶺
全羅道 전라도	全州 전주	完
江原道 강원도	原州 원주	東
黃海道 황해도	海州 해주	原
平安道 평안도	平壤 평양	海
咸鏡道 함경도	咸興 함흥	箕

九諫 구간 The Nine Petitioners.

朴光佑 박광우, 鄭希登 정희등, 李彥忱
 리언침, 閔起文 고기문, 宋希奎 송희규, 白仁傑
 빼인걸, 柳希春 류희춘, 金鷲祥 김란상.

Nine Ministers who united in petitioning the king against two of his court favourites 尹元衡 윤원형 and 李巴리과.

九陵 구릉 The Nine Mausolea.

The Nine Royal Tombs outside the East Gate of Seoul.

九品 구품 The Nine Ranks.

Korean officialdom is divided into nine ranks.

十勝地 십승디 The Ten Places of Refuge.

茂禮洞무례동	in Mou Chyou (茂朱무쥬)
幽口麻谷유구마곡	, Kong Chyou (公州공쥬)
牛腹洞우복동	, Sang Chyou (尙州상쥬)
石門洞석문동	, Kyengchyou (慶州경쥬)
青鶴洞청학동	, Yang San (梁山량산)
白鶴洞백학동	, Hap Ch'yen (陝川합천)
小白山丘빅산	, P'oung Keui (豐基풍기)
大白山대빅산	, Pong Hoa (奉化봉화)
西白서빅	, An Tong (安東안동)

According to a prophecy uttered 500 years ago these will be places of refuge during the wars and tumults which usher in a new dynasty.

十二宣傳官 십이선전관 The Twelve Royal Guards.

These persons are appointed from amongst those who have passed the military examinations. It is their duty to precede the king, carrying spears, in all processions.

十五人 십오인 The Fifteen Men.

乙豆智 을두지, 松屋句 송옥구, 高福章 고복장, 乙巴素 을파소, 乙智文德 을지문덕, 勿稽子 물계조, 朴堤上 박데상, 實兮 실혜, 金庾信 김유신, 金仁問 김인문, 強首 강수, 薛聰 설종, 金湯 김당, 崔致遠 최치원.

These all lived previous to the present dynasty and are considered as examples worthy of imitation.

十六名臣 십육명신 The Sixteen Celebrated Ministers.

卜智謙 복지겸 洪儒 흥유, 申崇謙 신승겸, 裴玄慶 비현경, 廉黔弼 유검필, 徐熙 서희,

姜邯贊 강한찬, 尹瓘 윤관, 金弼軾 김필식, 金就礪 김취려, 趙沖 조충, 金方慶 김방경, 安佑 안우, 李芳實 리방실, 金得培 김득비, 鄭夢周 정몽주.

Celebrated ministers of the last dynasty.

九十一內人 구십일녀인 The Ninety-one Maids-in-waiting to the king.

三百六十州 삼백육십주 The Three Hundred and Sixty Prefectures. Originally the whole peninsula was divided into this number of prefectures and now this term is often used as a figure of speech for the whole country.

八百職 팔백직 The Eight Hundred Officials.

There are supposed to be 800 grades of officials outside of the Capital and hence when speaking of the provincial officials as a whole they are called the "800-officials."

三千職 삼천직 There Thousand Officials.

There are supposed to be 3,000 grades of officials in the capital and as in the case above described the Seoul officials as a whole are often known as "the 3000."

The system of transliteration of Korean words in the above categories is that of Mr. Scott, which is virtually that of the French Missionaries.

E. B. LANDIS, M. D.

BIBLE TRANSLATION IN KOREA.

THIS subject has been treated historically by the Editor of the KOREAN REPOSITORY, May, 1895; and scholarly critiques of Matthew, Mark, John, and Acts have also appeared in these pages. Hence the scope of the present article is neither historical nor critical, but rather an attempt to give a clear account of the organization, mode of procedure, and present status of the work of Bible translation, for the benefit of those who may be interested in the subject.

Protestant Missions in Korea were scarce two years old, when on Feb. 7, 1887 all the Missionaries then in Korea were called together and proceeded to form themselves into a "Committee for translating the Bible into the Korean language." April 11, 1887, a provisional Constitution and By Laws were adopted. As thus organized, three committees were provided for; the Permanent Bible Committee, Translating Committee, and General Revising Committee. The two last named were appointed by the Permanent Committee, which in turn derived its authority from the mass meeting of five missionaries mentioned above.

For some time the personnel of the mass meeting, Permanent Committee, Translating Committee, and Gen. Revising Committee was of necessity identical, there being so few missionaries on the field. But as others arrived, changes and additions were made, until in the spring of 1893, of the seven members of the Permanent Committee only three were on the Translating Committee; and the General Revising Committee of four contained only one man who was a member of the other committees also.

In May, 1893, acting upon suggestions from Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society, the Constitution was revised and amended. The Permanent Bible Committee became the Permanent *Executive* Bible Committee, the Translating Committee was transmuted into the Board of Official Translators (with one addition, the same bunch of roses under a new name), and the General Revising Committee, whose office had been largely a sinecure for lack of something to revise, was

abolished, and its functions transferred to the Board of Official Translators.

According to the revised Constitution the "Permanent Executive Bible Committee shall consist of two members from each Protestant Evangelical Mission until such time when six Missionary Societies shall be represented, when one member from each Society shall constitute the Committee." It has "in charge the translation, revision, publication and conservation of the text of the Holy Scriptures in the Korean language."

In other words it has full and permanent control of the whole work of Bible Translation. In order to facilitate this work, it has "authority to select a Board of five Official Translators." But if this corps of servants does not attend to its work properly, the Permanent Executive Committee may reduce their number to three or increase it to seven—or turn them all off and give others a trial! It is not a question of superior or inferior scholarship between the Executive Committee and the Board, but simply, "Can you do my work for me? If you *can*, pitch in and do it. If you *can't*, get out of the way, and make room for somebody who can!" Such is the attitude of the Permanent Executive Committee. We of the Board may not relish the situation, brethren, but we have got to "face the music," whether we like it or not. There were some ominous mutterings heard at the October meeting of the Permanent Committee, so the Board had better keep its weather eye open for squalls and settle down to a "long pull, a strong pull, and a pull all together."

A very important section of the Constitution is the following; viz. "Article IX. The Permanent Executive Bible Committee is authorized to receive such grants of money as may be made by the Bible Societies and others towards this work, and no expense may be incurred without its sanction." The Three Bible Societies, the American, the British and Foreign and the National Bible Society of Scotland, have united in the support of this work their funds being contributed in the rates two-fifths, two-fifths, and one-fifth respectively.

So much for the organization of the work; for minor details the interested reader is referred to the Constitution and By Laws, a copy of which will be gladly furnished upon application to the Chairman or Secretary of the Permanent Committee.

Let us look next at the mode of procedure, the way this machinery works. "The Permanent Executive Bible Committee meets at least three times a year for the transaction of business, namely, on or about the first Mondays in October, February, and June." "It shall be required of the Board of Official

translators that they report the state of their work at each regular meeting of the Permanent Executive Bible Committee and whenever so called upon by the Secretary of that Committee."

This thrice-yearly report of the Board to the Executive Committee is like the steam-gauge on the engine—it shows how the machinery is running and under what amount of pressure the work is being done. During the last nine years, there has been a great deal of setting up and pulling down of machinery, firing up, whistle-blowing &c., but somehow very little attention has been paid to the *steam-gauge*—possibly because it registered zero so long and so persistently! At any rate no one seems to dread an explosion from too high a head of steam in Bible translation.

There has been no formal report from the Board this year; last year there was one, and in 1894 two reports. This does not mean that no work has been done, nor that the Executive Committee has been totally uninformed as to what the Board of Translators were doing individually and in a general way. But it does mean that the Constitution has not been complied with in this respect by the Board, and in consequence the Executive Committee has had to obtain its information in an indirect, unsatisfactory way. The fact is, there has been a higher steam-pressure and a greater amount of efficient work done in the last three years than the previous six combined—but the Board's steam-gauge has fallen into innocuous desuetude! Let the chairman furbish it up and have it in good order by the next regular meeting so that it may register a good high figure!

A short account of the Translating Board's plan of work may not prove uninteresting. The Board works under rules of its own, the general plan being that adopted in China. The New Testament has been taken up first, and the various Books apportioned among the translators. The text used as a basis of translation is the Greek text underlying the Revised Version, due recognition being given the readings preferred by the American Committee. The Korean helpers use the Delegates Version of the Chinese Bible. When any translator has with the assistance of his Korean helper or helpers made the best individual translation of which he is capable, it is copied upon paper ruled especially for use of the Board into six columns, each member of the Board writing only in the column which bears the initial letter of his name. This manuscript is then handed to the Secretary of the Board and by him circulated from one member to another for criticism. After all have recorded their criticisms and suggestions—each in his special column under the initial of his name—the manuscript is return-

ed to the translator. He thus has before him in six parallel columns his own version and the suggested readings of his five co-translators. He makes a fresh study of each criticised passage, weighs the suggested changes, and then prepares a second version on the basis of this polyglot of individual opinions. He may select one out of the five proposed readings, or be guided by the consensus of a majority, or reject all and re-write his own version. As a matter of fact the latter course would probably never be followed.

When this second version is ready, he prepares five copies and sends one to each of the other members of the Board. After sufficient time has elapsed to allow each man to go over his copy carefully and write down criticisms and preferred readings, the Board is called together and goes into "protracted meeting." Each man has his annotated copy before him. The translator reads his manuscript verse by verse. If unchallenged it stands as the adopted reading of the Board. If challenged by any one, the merits of the proposed change are discussed pro and con and a vote taken, whereupon the preference of the majority becomes the accepted version of the Board.

When any manuscript has thus been acted upon by the Board, and the Board's final version carefully prepared, it is turned over to the Permanent Executive Bible Committee for publication as the "Tentative Edition" of the Board.

There are thus three stages in the preparation of the Tentative Edition:—

(a) The individual version made without the aid of his fellow translators.

(b) The provisional version, made by the original translator upon the basis of written criticisms and suggestions of the other members, severally.

(c) The Board's version, reached in protracted session by majority vote on disputed readings in the provisional version.

The publication of the last only is provided for in the constitution, so long as we endorse the Board's plan of work as the best way to arrive at the Tentative Edition. On the latter question there is certainly room for discussion and difference of opinion. Say some, "Here it is almost ten years since the first organization of the work, and you have not given us one single Book as the Tentative edition. What's the matter? It looks like the Board is tangled up in its own red tape!" The answer may be mild or sharp according to the disposition of the member thus tackled; but the substance is about this. "Language to be learned, experience gained,—temporary withdrawal of one after another from the field on furlough—press of mission and

multitudinous forms of work that crowd upon the pioneer missionary—"too many irons in the fire"—aim to secure the very best version possible—try it yourself, if you think translation such an easy matter!—who are you to presume to criticize the Board?—We are not responsible to the community," &c., &c.

Say other some, notably our friend, Rev. H. Loomis, Agent of the American Bible Society for Japan and Korea, "Why don't you do as we did in Japan? Appoint three or four translators to give their entire time and strength to the translation of the Scriptures,, meeting regularly every day or two and working *together*, thus securing a harmonious, well-rounded version, instead of the many-styled individualistic version your present plan of work will produce. In this way the amount of time and labor consumed in your first and second stages will be saved." Well how shall we reply? There are confessedly no small difficulties in the way. One manifest obstacle is the reluctance of a missionary engaged in many forms of work to give them all up and devote ten or fifteen years to translation work alone; and the natural feeling of his mission is that he just cannot be spared. But however great the difficulties in the way, the suggestion is eminently pertinent and demands much careful and prayerful thought during the coming year.

Two editions are contemplated in the Constitution, a Tentative to circulate for three years, and the Authorized version which is simply this Tentative edition revised by the Board and re-issued "until such time as the Permanent Executive Bible Committee shall see fit to order a further revision."

No Book as yet published has advanced beyond the first of the three stages mentioned above except Matthew, which has been rewritten by the translator after receiving the individual criticisms of the other members of the Board. During 1895, an edition of 1500 copies each of Matthew, Mark, John and Acts was published by the Permanent Executive Bible Committee, under the auspices of the three Bible Societies. Luke followed in the early part of 1896. This edition was a concession to the loud and long demands of the missionary community and native Christians for something which could be used in Christian work and church services. The Board of Translators yielded reluctantly, as it meant a deviation from their rules and plan of work, and in handing over the various manuscripts wished it distinctly understood that they were the individual versions of the various translators, and in no sense stamped with the Board's imprimatur.

But so hearty was the reception accorded this edition, and so rapidly was it exhausted, that Oct. 24th, 1895 the Permanent

Executive Committee resolved :—“That we ask the Bible Societies to furnish funds for the publication of an edition of 5000 Gospels and Acts, severally.”

This course, while violating the self-imposed rules of the Board and in a certain sense unconstitutional has been amply justified by the necessities of the case and the success of the edition.

Meantime, being thus temporarily relieved of work on the Gospels and Acts, the members of the Board have been going on with their individual translations of the Epistles, and the revising of one another's work. Romans and James have been revised by each member in turn, and are now being rewritten by the translator.

Galatians has been rewritten after revision, Matthew and this book being the only two which have at present fully reached this second stage of preparation.

Ephesians has been revised by all but one member and is now in his hands.

Philippians and John I, II and III are now passing round for criticism.

The Board of Translators has again acceded to the demands of the Permanent Executive Bible Committee voicing the needs of the work, and the sentiment of the Christian Community both native and foreign, and will hand over for publication in one volume Galatians, Philippians, John I, II, III and James. The edition will be known as the provisional version of the Board. It will be identical in size, type and paper with the present edition of the Gospels and Acts; but words will be spaced and the page divided into two columns by a horizontal line across the middle.

More or less individual translation work has been undertaken upon Corinthians I and II, Timothy I and II, Hebrews and Revelation. But at its regular October Meeting the Permanent Executive Bible Committee recommended that the Board now concentrate its attention upon the preparation of a regular Tentative Version of the Gospels and Acts, before going on with the rest of the New Testament. The Board, having happily come to the same conclusion at a previous meeting, replied that it expects to begin joint work upon Matthew in December of this year. The plan is to meet several times a week and work steadily on together till the Tentative version is completed. It is much hoped that the Board will thus be able to test theoretical rules in actual practice, reject what is superfluous and of “red tape” character and adopt sound, workable methods and rules.

W. D. REYNOLDS.

THE KOREAN COOLIE.

FEW subjects present more of interest to a foreigner in Korea than the coolie. He it is who exhibits in his person those peculiarities of race that have been smothered out of the gentry by fumes of Confucianism. The latter, having inhaled this teaching from childhood, have gradually lost their natural traits and have become more and more artificial, ever striving to mortify the man that they are by birth, and to put on for new man a ghost of antiquity. The coolie, however, is not in any such bondage, but exhibits a host of characteristics that make him in some respects the most interesting figure in the Land of Morning Calm.

From the first glimpse you have of him you recognize that he is a creature of repose. Nothing should be more restful to a nervous, impatient foreigner, than the sight of a coolie by the wayside, sitting on his heels, or as we say squatting, sometimes long rows of them, motionless as seafowl, indifferent to the heat of the sun, to the flies that congregate upon them or to the pestiferous gutters that crawl beneath their feet.

While other mortals are in constant commotion, fearful of this and that, yet aching for change, the Korean coolie continues throughout the ages to squat on his heels, never growing tired, sniffing all the while odors that would depopulate a western city, or by way of diversion, eating melon rinds and all in the face of cholera and other plagues of Egypt.

It is an atmosphere of repose, rather than indifference, that envelopes him. Indifference suggests an environment with which one is not in harmony, while repose indicates perfect agreement. Not only can he sit in a painful position for ages, but he can sleep with head downwards, and mouth wide open under the fiercest sun of the Orient, and rise as refreshed as though he had had a night on a spring mattress and a morning bath. This is proof that it is not a matter of indifference with him, else he should have had sun-stroke. The fact that he rises refreshed to enjoy his pipe, proves the repose.

Undoubtedly he is the greatest living example of the absence of all excitement or animated interest of any kind what-

ever. He can eat an astounding dish of *pap* (rice) and be asleep with his head on a wooden block, in less time than a foreigner would trim his tooth-pick. Nothing short of a bowl of *kuksu* (vermicelli) or the crack of doom, can create the slightest interest in him, or prove that he has nerves at all.

This characteristic, while highly to be commended in some respects, has frequently proven a source of difference between the coolie and the foreigner. The latter, proud of his watch-word, action, runs full tilt into the coolie who sits heavy in repose. It is like the railway-train taking a header for a mud embankment, when newspapers announce next day, "Smash up," not of the embankment, but of the railway-train.

In view of this danger to the foreigner, the coolie has, of late years, done considerable to change his ways, though of course, even in foreign employ, he still feels old sensations come over him, and falls at times into his native repose.

Only once do I recollect seeing marked animation in a coolie's eyes. It was at a stone fight such as they used to indulge in in the brave days of old. Several hundred of the best marksmen of the capital chose sides, and armed with stones, weighing one and two pounds, assembled for the fray. When I arrived, missiles were flying thro the air, any one of which, had it struck, would have done for a man as easily as a fifty pound projectile. They were all awake to dodge these, and the rush and scramble to escape was like a stampede of wild beasts. The throwing was magnificent. It seemed in truth a little war of giants. The fight grew fast and furious, Grimey with dust and sweat each side drew in the closer and sent rocks flying among the enemy in a way simply appalling. Then came a shock of cessation, and shout, as tho a goal were scored. One of the best marksmen of the enemy had been struck squarely and was killed. His body was carried off the field and again the fight began. Before evening closed one had fallen on the other side, and thus the score was even.

Such is the coolie, and yet a gentler, more lamb-like creature never lived. Apart from this one ancient custom he is peace itself, even his personal wars are merely threatenings. One of the amusing sights of the street is a fight, the combatants of course always being coolies, as no gentlemen would soil his garments who has a servant to engage for him. It begins usually in dispute, passes thro different stages, each marked by a special pitch of voice and rapidity of utterance, and at last ends in a climax of fury. A perfect stream of invective is poured forth, accompanied by appeals to men and angels to behold the object of depravity. The foreigner is horrified, convinced as he

is, that nothing short of one life can relieve the pent up condition of affairs, when suddenly the whole case collapses, and the combatants are seen on each end of the piazza, smoking as peacefully as if all within the Four Seas were brothers.

The question has often arisen.—Is the Korean coolie an arrant coward, or is he the bravest man alive since Jack the Giant Killer? Evidence is not lacking for the support of either supposition. On the first announcement of the Japan-China war, we saw him, with personal effects on his back and considerable animation in his feet making for the hills. We have seen him, too, in the capacity of trespasser, being whipped out of a compound with a small willow switch, and writhing under the blows as tho they had been sword cuts repeating with imploring look “Igo! You’ve killed me! You’ve killed me!”

A small foreigner of hasty temperament once resided in the Land of Morning Calm. I had the pleasure of seeing him marshalling his men on a journey. The coolies he had were noted for strength rather than agility, and as speed was the chief consideration friction resulted. Matters came to a climax at last, and the small foreigner made a round of those coolies with his right foot, spreading consternation at every kick. No great damage was done, as a Korean’s padded dress serves much as a bird’s plumage would under a similar form of attack. The group bowed to the inevitable, simply remarking, of the foreigner, that an offspring of that kind was a caution (*Keu nomeui chasik maknanio*).

But there exists just as strong evidence as to the coolie’s pluck. He will undergo a surgical operation without flinching, where a foreigner would require an assistant to administer an anaesthetic. It has been said that he has no nerves, and so does not feel it, but he felt the willow switch as keenly as you or I would. Considering his weapons, and opportunities, he gave a good account of himself in the old days, in the defences at Kangwha. Often still with a wretched flint-lock or fuse gun he will steal his way among the rocks and beard the tiger, capturing his game, and returning home in triumph.

Not being able to find a definite example of more than ordinary courage, I referred the matter to my Korean friend and he told me the following which in his mind, bespoke a heroism rarely seen among mortals. A number of coolies had imprisoned a huge rat in a grain bin. Now the question was, who would venture in, bare-handed, capture and despatch the rat. One stout looking fellow smiled broadly and volunteered to go, amid the admiration and applause of the on-lookers. He pulled his jacket tight, tried his fingers as if to see that all were in work-

ing order, and advanced to the attack, meanwhile the rat facing about, resolved to die game. The parrying lasted a few minutes, then a pass, then a rush of confusion and sudden leap into mid-air, all quick as lightning, and the coolie held the lifeless rat by the tail amid renewed applause. Your common cricket ball, says my Korean friend, is nothing, but to catch a live rat, which is equal to a cricket ball charged with dynamite, requires courage indeed.

Not only does the coolie exhibit at times surprising agility, but his strength is phenomenal. With a rack made of forked limbs fastened together, so as to fit the shoulders, he will carry a bale of piece-goods weighing four hundred pounds, or bring a perfectly paralysing load of deer-hides all the way from Kang-ge four hundred miles.

In Korea there are practically no carts, or wheeled means of transportation. Many of the roads will not permit of beasts of burden, so the strength of the nation has gone into the coolie's shoulders. With a load such as we often see he reminds you of the Titan Atlas lifting the world.

It has been a sorrow to many a foreigner that the coolie should be so slow in his mental movements, so obstinate about changing his mind, or responding to an order, but it is easily explained. Like his body, his mind moves under a pressure of from one to four hundred pounds, which accounts for all its showness of motion. Run violently against his inclinations, and he goes obstinately along, feeling it in fact as little as if you had collided with him when carrying his load of piece goods. In disgust, and with all your timbers shivered, you resolve to avoid him forever, neglecting the one way to manage the coolie which is to take him softly and gently at first, but with increasing pressure as his being comes into motion, and you can run him this way and that, physically or mentally, as by the turning of a rudder, for his condition is not of obstinacy, but of inability.

Independence is a new thought to Korea, and a new word is coined to express it. The native has never dreamed of existence apart from that of others. In the Western world, a man may bear his own burdens, just as a house may stand by itself in a wide expanse of country, but in the Orient, men work in groups, and houses draw together into hamlets and villages. The great forces with us are centrifugal, marked by extension, separation, and the like; while in the East life tends toward the centre, and is characterized by contraction, limitation, the coolie being one of the largest contributors to this end. The sphere of his usefulness is so contracted in fact, that he will undertake nothing without an assistant. He eyes the simplest task with a look of hopelessness,

unless you will permit his friend to engage as well. Should it be the handling of a wood-saw, he must have a coolie at the other end, not from necessity, nor specially by way of ornament, but because it is established custom and convenient withal. His use of a shovel too is striking, with one man at the handle and one or two others on each side holding ropes fastened to the same, he creates a union of forces, that vividly explains why the sun and moon drawing at the same angle, and at about the same visible degree of motion should influence the tides.

No amount of money can tempt him to break faith with custom. He regards money as a convenience, but in no case as a necessity. Other things being satisfactory he will agree to accept of it, will demand more at times, or will regard with a look of scorn the largest amount you can offer him. He never descends to purely business relations. When you engage him for a piece of work, he comes simply with a desire for your convenience, while in the evening you present him with *cash*, expressive of your friendship and appreciation. Should the relations during the day become strained, he will probably demand more; should friendship be strengthened, he will accept less; should mutual disagreement break out he will not work for you for any money, and in all probability will have you boycotted by others of the village.

The coolie's religion consists in a worship of ancestors, and a hatred of all officialdom, not that he really loves the former, or dislikes the latter, but custom requires that he attribute success to the virtue of his forefathers, and failure to the depravity of the district mandarin, hence expressions of reverence for the one, and sworn hatred for the other.

In the first prefecture I visited, the coolies of the village spent a large part of their time, squatting on the heels, anathematizing the *wön*, prefect, who lived over the hills in the *yamen*. It seemed to me that they were on the eve of an uprising that would leave not even cotton wadding enough to tell of the fate of the hopeless magistrate. During the course of the season we became acquainted, and a more, sleek contented official it has never been my fortune to know, wholly oblivious he seemed to the storm brewing about his ears. The storm continued to brew, but never broke. Visits to other parts of the country have since demonstrated, beyond doubt, that this discontent is the normal condition of affairs in Korea, and that the *wön* would never be happy or safe without this centripetal force to keep him within a reasonable orbit.

While cherishing such hatred on the one hand, the coolie is quite emphatic in his loyalty to the king on the other. To him His Majesty is the peerless perfection of wisdom and benevolence,

one who cannot sin in fact, who tho as wicked as Nero, and unscrupulous as Ahab, would be spoken of as the Son of Divinity, the sinless jade ruler, etc. ; while the officials who surrounded him from ministers down are regarded as public goblins, veritable fiends of state.

The coolie's relation to his deceased ancestors, I have never been able to define. That he is devout in the performance of the sacred rites is unquestioned, but that he has a clear understanding of their purport is exceedingly doubtful. A proof however of his grasp of the situation is seen in this, that he can point you out every grave of his ancestors to the fourth generation, or can talk as familiarly of a great grandfather's second cousin as we would of a half sister. No spirit is forgotten in his round of yearly sacrifices. As to what it all means he leaves you in doubt. Prosperity in some mysterious way hangs on it, and there the subject rests.

I have often thought, tho my Korean friend says it is not so, that the native carries a grudge against his deceased parent, such as an accomplice might feel toward one who has turned queen's evidence. The parent departs this life, and in so doing commits a heinous breach of propriety, leaving his posterity to bear the disgrace, while he is picnicing with his seniors and other distinguished spirits of antiquity.

Calling himself depraved existence, unconscionable sinner, the coolie mourner wanders for three years, with a burden on his heart and the shade of a wide hat over his countenance.

The coolie's home life is simple, a mat or two on a mud floor with a fire underneath is comfort enough for the most fastidious. His iron-jointed, supple-sinewed wife keeps all in motion. The Korean would long since have been reduced to dust had it not been for her. While her husband sits and smokes she swings her batons, or makes the kitchen ring with cooking and the sounds of her voice. Tho unacquainted with the embroidered side of life, she is a faithful, decent woman, and does honor to the Far East. True to her husband, and kind to her children, in spite of her unattractive appearance and emphatic manner, she takes her part in the struggle of life bravely and modestly, and does credit to womankind the world over.

One coolie stands out prominently before me as I conclude this paper, a little man with brown face who accompanied me on trips into the country, keeping the way clear, and acting throughout in our interests. One evening after a bleak day of nearly forty miles, we entered quarters for the night, and were informed that they had no room, nothing to eat, and no use for a foreigner. All the town apparently had come out to tell us so. There I was

alone in the world, no one to depend on, but the little man with brown face and he had run forty miles already. Not wearied, but shortened in temper he spent about eight seconds arguing the question with the towns people, and when that did not avail, turned on the chief speaker, a tall lanky fellow, and taking a double hold of the after part of his garments, ran him down that street, as tho propelled by a locomotive. This was conclusive proof to the inhabitants that we were running the town, not they; so they yielded us a room, and strings of eggs and comfort for the night.

Many a day since, all my hopes have been centered in the little man with brown face, and never once has he failed me, but has carried me on his back over streams, stood by me thro rain and snow, ever forgetful of his own comforts, has been the life of the party, providing situations of amusement clear across the peninsula, trustworthy as one's brother and faithful as the sun ; all for what? a few cash, that he could have earned with much less labour on his own mud floor at home; but down in his coolie's heart, it was for him a matter of friendship and honor.

It is long since a difference of location compelled us to separate, but frequently still, by post or courier comes a thick wadded letter, written in native script, on coarse paper, wishing long life and blessing to the recipient, saying that he still lives and is well, signed awkwardly and humbly by the little man with brown face.

JAS. S. GALE.

REPORTS TO THE ANNUAL MEETING OF THE PRESBYTERIAN MISSION NORTH.

FUSAN STATION.

DURING the year fifteen were added to the catechumenate and two were admitted to membership. Both catechumens and church members have shown a genuine interest in spreading the word of the Gospel to neighboring villages. The contributions for the year amount to \$20.50.

In July a Bible school of ten days duration was held at Tong Nai, a city about ten miles distant from Fusan. About ten were present and the season seemed a profitable one for all. This was followed up by a daily class for the catechumens until September.

Two regular Sunday services were held and, during Mr. Baird's presence in the Station, three were held. Eight itinerating trips of some length, besides short ones, have been made, covering about 279 days and about 4,000 li were traversed.

Tai-goo has been opened as a point for inland work and a comfortable building secured for a residence, at very low terms.

The Boys' School has had a very successful year and has furnished the major part of our catechumens. The enrollment has numbered considerably over 100, and the general attendance has been excellent. They have been taken through the Sung Gyeng Do Sul and the Gospel of Mark, and have a very good knowledge of the whole Bible narrative. An hour daily has been given to their instruction in the Scriptures. Some of these boys have witnessed a good confession for Christ at the seasons of ancestral worship.

The medical work has prospered in spite of Dr. Irvin's enforced absence for two months in Japan. 6,218 medical and surgical cases have been treated and \$81.00 have been received from patients for medicine. The dispensary has been moved to a much more advantageous situation and additions have been made which will much increase the efficiency of the medical work. The Gospel has been expounded every day in the dispensary and since May Mrs. Irvin has given her afternoons to work among the women coming for treatment.

Sunday evening services have been held regularly for women, the attendance varying from twenty to seventy-eight. Calling at the homes of the women and children has been carried on as diligently as time and strength will permit. Probably about 200 calls have been made.

One Korean tract and one primer for the use of beginners in the language have been prepared for the press.

GENSAN STATION.

Statistics,

Whole number of communicants	23.
" " baptized.	34.
Number added during the year	
adults	12.
children	5.
Average attendance on the Sabbath.	80.
Number of inquirers	24.
" " churches	1.
" " services per week	3.

The work is encouraging and the spirituality of the Christians is marked. Several cases of persecutions of the new converts show that they are ready to suffer for Christ.

The Christians have undertaken to bear the expense connected with the native church and have manifested a desire to carry the Gospel to their brethren in villages where they have not yet heard the Gospel. The Church has taken a strong scriptural ground on ancestral worship, concubinage and Sabbath observance in the face of persecution.

There are several features of the work that we are unable to reach because of our situation, namely the boys' and girls' school work. We hope the work may not be crippled thus by reason of our location. God is wonderfully opening the doors for work here and we want to be in a position to enter.

PYENG YANG STATION.

We report this year twenty-two places where people meet every sabbath for regular worship. We have baptized 137 men and women, and received 487 catechumens giving present enrollment of 207 members and 503 catechumens. Six itinerating trips have been made by Mr. Moffett and one by Mr. Lee. Dr. Wells accompanied Mr. Moffett on two of his trips.

In May Mr. Lee moved his family to Pyeng Yang and the station was settled for good.

We were able to accomplish the following building operations; residence for Mr. Moffett; residence for Mr. Lee; three buildings for the Hospital; two built new and our old building repaired; building for woman's work—an old building repaired; building for boy's school, an old building repaired. Besides the above, four additions were made to our church building—the building grew from two kan to twenty-two, from a room that held about fifty people, to a room which will hold about 500 when packed.

The medical work of the station was begun last fall, and has grown from nothing to all that Dr. Wells can attend to. He has treated this year over 4000 patients. The new hospital just completed furnishes an exceedingly well-appointed plant.

No one has been able to visit We-ju, but notwithstanding the work has grown, and is ready to yield a rich harvest.

The native contributions in our whole province amount this year to three hundred and twenty-five yen. Eight church buildings have been provided by the natives; in five cases slight assistance was furnished by the station.

Two day schools for boys have been started in the city of Pyeng Yang, each of which is partially supported by the natives.

SEOUL STATION.

To summarize the work of the Seoul station during the past year without much of the data is no easy work.

The following, tho incomplete, tells a little of what Seoul station has been doing. The villages in the immediate vicinity of Seoul have been pretty thoroughly canvassed. Messrs Moore, Gifford, Vinton, Avison and Underwood, as well as Mrs. Gifford, Miss Strong and Miss Dr. Whiting, have spent more or less of the year in itinerating. I have no data to estimate the total number of Korean li travelled but it must approximate 3000.

On these trips a large and increasing amount of books and medicine have been sold and in every way people have been made to see that we are here to try to do them good.

No serious hindrances have been encountered in the country work and while from time to time difficulties have arisen from the attempt to use power, this has been so carefully spoken against and opposed that our stand on the matter has become well known.

In South Kyengki province, the general outlook has much improved. Some open doors have closed but others have been opened and this work that has been carried on by Mr. Gifford and Dr. Vinton will in Mr. Gifford's absence be pushed forward by Dr. Vinton.

In Paichun the work that opened up last year so well, has gone thro the fire and has come out the purer.

A church building has been completed, by the natives, of some ten *kan* and there are now 110 applicants, men who count themselves Christians but who have not yet been examined.

Keum Chup some few miles further on has opened up well and they have built a church building and have forty-five adherents.

In Changyin and Koksan and surrounding districts the work steadily progresses and though these places have not been visited by the missionary as much as those in charge would desire, there has been no stand-still in the work.

The new sub-station at Songdo has not yet been opened but it is believed it will be put on a firm basis this year.

The independent action of the Chong Dong Church in starting work at Hongju, Koyang and Itaiwon, is noted with gratitude. At Hongju a building has been erected by the natives at a cost of over \$20.00.

The congregations in Seoul have all steadily increased and more church room is now an absolute necessity.

There are in connection with the Seoul Station ten substations where there are church buildings or chapels. In connection with these there are twenty-two villages where there are from three to fifteen Christians and where services are held more or less regularly. Preaching is done in ten chapels, only two of which belong to the Mission. Fifty-nine were baptized during the year.

Total baptized number	247.
Catechumens	128.
Other Adherents	147.
Total	522.

In the schools we have fifty boys and twenty-five girls. There are 545 Sunday school scholars.

The 247 members have contributed

to Congregation expenses and evangelistic work	\$135.04.
to Special Objects	14.00.
to Church Building	303.38.
	\$452.42.

In addition to the above they have given labor and material for an eleven *kan* house, and aided one other, to which no money has been given.

There are eight native helpers only two of whom are supported by the mission; of the other five, four are self-supporting and one is supported by the native Christians. A large number of others are engaged by the natives to give part of their time to Christian work.

Medical work has been carried on at four dispensaries at which the total of 9000 cases have been treated, about one third of them being women. A notable advance has been made in the matter of charges and fees in the four dispensaries. From the natives over \$322,00 was received. As this was the first year of a rigid insistence upon this, a slight decrease in number of patients has been noted and by some attributed to this cause, but as the decrease has seen in all the hospitals and dispensaries in the city it should rather be attributed to the disturbed condition of the city.

The helpers in the hospital have been gathered in a class. Some are fairly advanced and a good beginning has been made in a medical class.

More extended work in teaching is planned and practical work is made to go hand in hand with theoretical.

In all the medical work of the station a large amount of evangelistic work is also undertaken. The medical work is made to be evangelistic in the true sense of the word and the two branches go hand in hand. A good deal of literary work has been done by the members of the Seoul station and no small amount of matter has been put through the press by the Korean Religious Tract Society, Bible Societies and by private funds.

There have been printed during the past year, not counting what was in press and noted as such last year, of the work of the Seoul station.

pages	1,463.000
now in press	59.000
Total	1,522.000

Nearly a half of these have already been distributed.

KOREAN COAST TRADE.

VISITORS to Chemulpo and residents as well, seeing two Korean steamers anchored in the roadstead, frequently ask why they are idle and whether there is not sufficient trade or passenger traffic to keep them running. This is the more natural when we see an extensive sea-coast rarely met with in a small country. It implies either absence of resources or indifference to trade on the part of the people, or both.

A residence in the country of thirteen years, an acquaintance with the people and a knowledge of the resources as well as of the coast makes the answer to such inquiries difficult, as the political situation is somewhat involved, and I therefore seek to avoid them as much as possible.

The question, however, is pertinent and should be answered. Why are the Korean steamers anchored in the Chemulpo harbor; and why is the coast-trade left to Japanese enterprise?

In 1894 the Nippon Yusen Kaisha secured the control of the three Korean Government steamers, the *Hyenick*, *Changriong* and *Hairiong*. What underlying motives prompted this I will not say. The Company agreed to take a number of Korean students into their offices, some to receive instruction in trade in general and others to be placed on board their steamers to learn navigation. The arrangement looked well. But for one reason or another it did not work as was expected and into the details of which the reader may not care to go. The Nippon Yusen Kaisha made a few trips along the coast under the agreement, but the steamers were soon taken off the coast run and made use of in their own trade.

I add a table showing the coast-trade since 1891 so that the reader may form his own opinion as to whether there is a coast trade or not. It seems to me that if the trade and passenger traffic had been properly fostered, if a schedule had been issued and adhered to, so that Koreans in treaty and non-treaty ports could have relied on it, a profitable business could and would have been done. The Nippon Yusen Kaisha could not but have known this and must have had some private reason for not pushing it with its well known vigor. The fine coast

from Chemulpo S. W. and S. with an extent of 400 miles, with good harbors situated in the best districts; the coast to Pyeng Yang where Chinese junks before the war carried off annually from 180,000 to 200,000 piculs of rice, not to speak of other products, affords splendid facilities for extensive trade. As a matter of fact, the small steamer plying between Chemulpo and Pyeng Yang did a good business the last season. She carried the Korean flag, it is true, but was under Japanese control. Instead of developing this trade, two of the steamers were sent to Japan and the Loo Choo Islands, and after a while returned for repairs at the expense of the Korean Government. The steamers were anchored in Chemulpo pending the settlement of the claim. The loss to trade, the damage to the steamers cannot but be very great by such a course, not to mention the indirect loss to the people and government in the non-developement of the resources of the country.

An examination of the tables appended shows a decrease in cereals and the falling away of dyes for 1895 and the first half of this year; but there is an increase in other commodities. The figures given are not intended to show the increase or decrease in particular goods, but rather to show the bulk of trade; at least such as has been carried partly by the Korean steamers, but of late mostly by Japanese junks. The figures as given in table No. 1. present probably not more than a third of the trade carried on as known by the Customs. The remaining two-thirds of traffic between non-treaty ports is not known, as both Korean and Japanese junks take cargo to and from these ports. Table No. 2. shows the value of treasure. This is not very much. But carried in Korean copper cash, as the table states, freight would be paid on bulk and a little more than ordinary tariff for merchandise could be charged. The Koreans would soon appreciate the greater security in a good line of well officered steamers and patronize it in preference to the junk, whether their own or Japanese.

In table No. 3. we have the passenger traffic. Whether the figures represent the exact number of passengers travelling between treaty and non-treaty ports may, without any reflection on the Customs' returns, be questioned, as the record is made up from reports given from the local authorities in non treaty ports. It is probable the figures are too small. I have it from a good authority that Korean passengers in large numbers travelled formerly by these steamers, going even to and from Quelpart, and I doubt but this would be the case again were the steamers to run regularly.

The trade in native goods between the three open ports is shown in table No. 4. In number of pieces Wonsan leads, due to the large quantity of brass pipes imported, but in valuation Chemulpo and Fusan stand first. On the east coast there are but few harbors and it seems that these are left to Japanese junks and schconers which go there, load up with dried fish and other commodities and sail direct for Japan, just as the Chinese on the west coast did, making the mouth of the Yalu their rendezvous.

Table No. 6, shows the number of vessels entered and cleared from and to Korean non-treaty ports. Steamers as given for 1894 are mostly under the Korean flag which, with a few exceptions, is true of 1896, tho it should be said that while flying the Korean flag some were owned by Japanese. The sailing vessels without exceptions were Japanese tho a few were under the Korean flag. This for Chemulpo where most of the coast trade with non-treaty ports has been carried on. Fusan shows few steamers and most of those for 1894-5 were Japanese. The same is the case with sailing vessels which are all Japanese. At Wonsan in 1894-5 no sailing vessels called and as it is well known that the Korean steamers visited that port only a few times, the major part must have been Japanese. Of junks or any other type of sailing vessel Wonsan records nothing, which is remarkable as there must be considerable trade at the few non-treaty ports between Wonsan and Fusan, but such craft come from Japan and return without troubling treaty ports. It is stated that the trade in dried fish has of late years decreased, which is true, as less comes either to Fusan or to Wonsan. I am speaking from reliable information that not alone Japanese sailing craft, but small steamers have loaded this article in two of the non-treaty ports, situated between Fusan and Wonsan, and if they can carry off this one article they can carry off cereals also. In fact it has been done almost next door to the port of Fusan. The same irregular trade has been carried on at Chemulpo in the north by the Chinese and at Majoribanks and other ports further south, by the Japanese. The object in calling attention to these things is to show that there is a good coast-trade here already and that it should have been carried on and developed by the Korean steamers.

Before concluding I wish to say that the figures given in the tables are only approximately correct and that the reports for the third quarter 1895 are missing as well as the annual reports for that year. The work of copying in the office, tho courteously granted by the customs, is attended by more haste than would be the case in one's own home. However, my ob-

ject is not to show the present *value* of the coast-trade but rather to call attention to the profitable trade that might be developed in a few years between treaty and non-treaty ports if properly attended to and regular lines of steamers established.

Table No. 1.

CHEMULPO.

Imports from and export and Re-export to non-Korean treaty ports, for the years as given below :—

Years	1891	1892	1893	1894	1895	1896 half year.
Cereals and other goods, Pieces.	318,347	564,699	603,933	350,562	47,873	19,890
Foreign and Korean piece goods, grass cloths &c.	3,779	13,243	46,566	29,932	54,275	35,131
Kerosene oil, gals.	5,660	6,660	16,446	26,500	88,040	9,663
Matches, Japanese made, gross.	375	3,525	3,014	9,239	10,050	24,790
Dyes in cases.	22	100	1,026	1,079	—	—
Chinese silk goods, Pieces.	245	161	451	489	1,541	484

Table No. 2.

Treasure, Korean copper cash, from and to Korean non-treaty ports.

Years	1894	1895	1896 half year.
Inward.	\$160,560.00	155,121.00	32,638.00
Outward.	27,660.00	135,506.00	4,715.00

Table No. 3.

Korean passenger traffic with treaty and non-treaty ports.

Years.	1894	1895	1896 half year.
Inward	2,462	1,753	1,325
Outward.	2,329	1,382	897

Table No. 4.

Principal articles of Import of native origin, to each Korean treaty port.

Years.	1891	1892	1893	1894	1895	1896 half year.
CHEMULPO.						
Fish, paper, seaweed, Piculs.	10,219	21,855	15,025	23,307	18,015	12,837
Native cotton good and grass cloth, pieces.	63,649	61,416	66,398	42,152	31,264	7,169

FUSAN.

Fish, dried, hides,						
Rice, beans, sea-weed, tobacco	12,025	48,431	65,598	141,308	125,742	12,457
Piculs:						

Grass cloth, silk piece goods, native Pieces.	17,256	16,287	14,511	7,458	3,883	5,023
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WONSAN.

Paper, rice, wheat	50,673	135,011	11,179	8,374	20,636	26,889
Piculs.						

Brass pipes, cotton goods, Pieces.	162,696	117,607	273,942	378,197	289,557	84,668
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Table No. 5.

Korean passenger traffic between the two treaty ports as given below and Chemulpo.

Years	1894	1895	1896 half year.
FUSAN.			
Inward.	833	200	867
Outward.	1,139	199	901
WONSAN.			
Inward.	768	270	343
Outward.	613	254	494

Table No. 6.

Number of vessels entered and cleared at the three open ports, from and for Korean non-treaty ports.

		Chemulpo.	Fusan.	Wonsan
1894	Steamers	Entered	72	2
		Cleared	77	6
1895	Sailing vessels	Entered	154	11
		Cleared	152	12
1895	Steamers	Entered	53	25
		Cleared	53	25
1896	Sailing vessels	Entered	83	12
		Cleared	85	10
1896	Steamers	Entered	19	—
		Cleared	19	—
1896	Sailing vessels	Entered	60	1
		Cleared	54	1

F. H. M.

EDITORIAL DEPARTMENT.

RETROSPECTIVE AND PROSPECTIVE.

A Merry Christmas and a Happy New Year! This is our word for all the readers of THE KOREAN REPOSITORY as well as for all the people of the land in which they are interested. For all alike we hope the coming year may be better and brighter than the year now drawing to a close—good as that has been—and that when we are again called to reflection and review on the work of another year it may be with unmixed feelings of gratitude and praise for blessings received and good works done.

We are to be numbered with those to whom the month of December invariably calls to look backwards and to strike the balance of moral success or failure, gain or loss. This is by no means an easy task at any time or in any aspect. What really makes for gain? What for loss? What shall be finally reckoned success and what loss? Nevertheless such questionings cannot be evaded by thoughtful men, and increasing years only press them home with ever increasing force and persistency.

As Editors of THE REPOSITORY we have again to review the work of another volume not altogether without satisfaction. We have not always reached the ideal we set before ourselves, but we are glad to recognize that the failure such as it is does not lie with the friends who have assisted as contributors or subscribers nor altogether with ourselves. In some cases it is a failure which spells success. We set out at the beginning of the year with a program which has not altogether been adhered to. Here is what we may call, if you please, failure. But we have given full and particular accounts of various political, and social movements in Korea which were of the highest importance as immediate events and of far-reaching consequence in their ultimate effects on the nation. And as it is our aim to record in permanent form all such events, this must count to us for success.

Another cause for the change in the program is to be found in the establishment of THE INDEPENDENT, under the able editorship of Dr. Philip Jaisohn, a naturalized American of Korean birth. Every day serves to show that this was a step of no small consequence and as that paper serves purposes for which

THE REPOSITORY as a monthly magazine was not well qualified to deal with, we were glad to step aside and leave them to our younger contemporary.

So much for explanation. We now have the greatest pleasure in tendering to our writers our best thanks for the generous aid they have afforded us by their contributions to our pages. An Editor can give a unity and a tone to a magazine, but without a corps of well-informed and cultivated writers ready at call, his best efforts will be in vain. This we are pleased to believe we have. More than once our pigeon-holes have been well-nigh emptied and the outlook for next month's issue was by no means bright. But a word or two to the friends of THE REPOSITORY always brought the needed timely aid. Moreover we think we are justified in venturing the opinion that the contributions of the past twelve months have surpassed in permanent value and literary style those of previous volumes so that the kind words of the Editor of the THE NORTH CHINA HERALD, when he generously speaks of this magazine as the "enlightened representative of the Kingdom that kept itself in the dark for so long" may be accepted as correct and apposite.

In thus returning our thanks and admiration, however, we would not profess to be absolutely and entirely free from an *arrière pensée*. Gratitude has been defined as a "lively sense of favors to come" and it is our earnest hope that we may in the near future be recipients of many similar favors both from our present friends and from many another, as yet, virgin pen.

A word is also due to our subscribers. Our subscription list has steadily increased during the year and the demand for the earlier volumes has been so great that our stock is almost exhausted. From this we draw two inferences. First, that our efforts to please have been successful and secondly, that public interest in Korea and in things Korean is deepening. Both these facts are gratifying. There is no pecuniary advantage to be derived from a paper like The REPOSITORY; the only gain is from the knowledge that one is increasing the stock of the world's knowledge and thereby cultivating an intelligent sympathy for the people among whom one's lot is cast. If this is the result of our labors we shall feel amply rewarded. And to this end no labor shall be spared.

During the coming year we hope to publish among other valuable and interesting matter a series of articles on Shamanism and Fetichism as practised here; and especially a series of articles on "The Korean Government" written by W. H. Wilkinson, Esq., Her British Majesty's Vice-Consul at Chemulpo. These articles will be compiled from official documents and will

form a complete and reliable account of the changes now being made in the government. We believe they will be found of special importance to the student of Korean Affairs as well as to others.

We might mention several new features of minor importance which we hope we may be able to introduce, but space forbids and we must content ourselves with the expression of our hope that the support accorded to us in the past may be extended to the future.

Count Okuma on Korean Trade.—The subject of trade between Japan and Korea is receiving considerable attention just now. Ex-Minister Otori is at the head of the Japanese and Korean Commercial Society, an organization that seeks to promote trade between the two countries. On the 6th ult. the Society waited on Count Okuma, the Foreign Minister, who made an address to them which we reproduce from THE JAPAN HERALD MAIL SUMMARY of November 16th. We submitted the extract to an intelligent Japanese friend here and he writes us that the "matter has appeared in all the vernacular papers as well as in the pamphlet published by the Japanese and Korean Trading Association before which the speech was delivered." The gist of the address is as follows:—

The public are apt to call Korea a poor country, but this is a great mistake. There was little or no difference between Japan of forty years ago and Korea twenty years ago, in the scale of civilization. The progress of Korea since then has been comparatively rapid. Forty years ago the Japanese people had entertained strong feelings against and acted violently against foreign Ministers and foreign residents. So the feeling of the Koreans against the Japanese is not to be wondered at if compared with how Japanese treated foreigners in old days. The Japanese, who attained the predominant place in the trade of Korea as a result of the war, are being again driven out of the market by the Chinese, now that peace is restored. This is attributed by some to the failure of the diplomatic policy, but that was not for him to decide, altho it might be true. There are over 10,600 Japanese in various parts of Korea besides over 10,000 engaged in the fisheries on her coasts. But it is open to question whether they are as kind to the Koreans as they should be, and he doubted whether the people themselves might not have merited cold treatment from Koreans and foreigners, as well as the loss of ground in trade in Korea. The relation of Japan with Korea is 3000 years old, and at the present time, not only in trade, but also in her political relations, Korea is a very important factor, and her independence or not has a close relation to the balance of power of Japan. This is why Japan introduced Korea into the comity of nations. For Korea the time is now ripe to undergo a change. This is owing to her independence having been secured by the war with China. The Emperor felt sympathy with the difficulty of Korea and desired to help her out of the same, because His Majesty thought also that Korean civilization would give great profit to Japan, and the Cabinet has acted according to the Imperial will. But the 10,000 Japanese in Korea are acting in such a way

as to injure the honor of Japan and they deserve the loss they suffer. An association such as this one must make an effort to root out such evil practices in the Korean settlement and if an effort be made, he felt certain that the trade would not be usurped by Chinese, as machinery could not be made by Chinese, and Japan is more generally advanced in her industries.

Further than that, her military power must also be depended upon. But they must understand that he had no thought of threatening Korea because she is weak, or of plotting intrigues. The policy towards Korea should be shaped after that of the Declaration of War in 1894. Japan must strongly oppose any obstruction of the independence of Korea. He would not think of advocating an invasion of Korea, because Korean politics are opposed to Japanese. What Japan should be towards Korea should be like a father to his son, or an elder to a younger brother. Japan may act like a father chiding his son, but should assuage his grief on the other hand. Considering this, the Koreans should be led towards enlightenment while trading with Japanese. If the Koreans were roused to activity, considerable profits would be realized in trade. The result of victory has been great, as will be seen from the fact that the Chinese power, which continued for twenty or thirty years in Korea, has been broken. But the ultimate profit is not so great as expected. Among the 10,000 Japanese residents there are descendants of those who have been engaged in trade in Korea since Taiko invaded the country 300 years ago. They regard the Koreans as an inferior race, while the latter consider the Japanese overbearing and oppressive. Now if the Japanese residents in Korea would make an effort to banish these ill-feelings with a view to promote the honor of Japan, it is certain that the trade between the two countries would become prosperous. The conduct of Japanese in Korea is observed now by all the world, and so it is to be wished that still more care should be exercised. The present enterprise might confer greater benefits on the world than the subjugation of the enemy by a large army. The only thing to be feared is the ill-feeling generated among the Koreans since the time of the invasion by Taiko: once let this be rooted out, and there is no doubt that the trade of Japan in Korea would be greatly improved.

The Chosun.—In April last we had the pleasure of welcoming the arrival of the "THE INDEPENDENT"—a paper published in English and Enmun but which has so grown in usefulness and popularity that, from January, it will be published not only in enlarged form but also in separate editions. That is to say we shall have two tri-weeklies, one in English and one in the vernacular. We have now the pleasure of welcoming the publication, under the auspices of the Independence Club, THE CHOSUN, a small, unpretentious, semimonthly magazine of twenty pages. In order to meet the wishes and whims of all Koreans it is published in Chinese, Chinese and Enmun mixed and in Enmun. The object of the magazine is to promote general knowledge and the spirit of independence in particular and we cannot but wish the enterprise much success.

The Coast Trade.—Mr. F. H. M. in this number, very properly calls attention to the coast-trade of Korea. He finds a

fine sea-coast, numerous harbors but practically little or no trade as compared with what might reasonably be expected. He attributes this in part to the surrender of the three steamers, belonging to the Korean Government to the Nippon Yusen Kaisha and the failure of that powerful Company to develop the trade. The tables he gives are interesting as showing the possibilities of trade between the treaty and non-treaty ports.

Our information, while not derived from official sources, leads us to different conclusions from those arrived at by our contributor. The Nippon Yusen Kaisha took over the Korean steamers in 1895 for a period of five years to develop the coast trade and among stipulations not mentioned in the article under review was that the Koreans should pay for coal and repairs. The Company immediately went to work in earnest, so we are credibly informed, printed schedules were placed in the inns in the southern provinces; the response on the part of the people was prompt and encouraging, so much so that as many as 700 passengers have been carried on a single trip. When the Japanese lost their political prestige, and those who were not favorable to them came back into power, seeing what advantages the Company was deriving from the contract, the Koreans announced their intention to break the contract. This was granted on condition of the payment of a certain sum of money which included heavy expenses for repairs. The amount was regarded as very high by the Koreans who refused to pay it, but sent to Japan for officers to take charge of the ships. When these men arrived at Chemulpo, one of the steamers had been taken to Japan where it was held in pawn for the money owed them and possibly used while so held. We understand the claim has since been settled so that the coast trade no doubt will be developed in the near future.

The Seoul-Chemulpo Railroad.—We are happy to be able to inform our readers that this American enterprise in Korea is moving forward. Mr. J. H. Dye made a preliminary survey between the two places in the early fall. In November one of the American engineers assisted by Mr. Dye made the final survey, spending three weeks coming from Chemulpo to Seoul. We judge by the stakes, not have direct information from the syndicate, driven at various places. The Seoul depot will be located on the plain outside the west gate, and about half way between the two gates. The Han will probably be crossed at the King's ferry where the width is about 700 feet, thence winding by knolls and hills, but not touching Oricol, un-

til it reaches the extreme eastern part of Chemulpo, where the south road turns seaward, skirting along the south side of the Japanese cemetery and picnic grounds and stopping at the fore-shore of the western part of Chemulpo or where the "foreign settlement" begins. The depot will be where now the "wild waves" roar at high tide.

CORRESPONDENCE.

To the Editor of "THE KOREAN REPOSITORY."

DEAR SIR:—

Finding my name mentioned in the interesting correspondence passing between Messrs. Hulbert and Yi Ik Seup, I take the liberty of offering an explanation and an opinion. The paper in the REPOSITORY December, 1892 referred to by Mr. Hulbert, seems, on the whole, to tell against, rather than favour his theory of a Buddhistic origin, not only of ㄴ but of the entire alphabet. Because of the wide difference in shape and sound from the Korean, each Thibetan character is accompanied by its Unmun equivalent, not with the idea of explaining the alphabet, but simply as an introduction to a book of Sanscrit prayers, that would be wholly unserviceable otherwise.

We are interested in the origin of the alphabet, but proofs thus far adduced as to this origin seem very vague indeed.

Mr. Yi Ik Seup made a strong plea for his view, had he not, with characteristic Korean inaccuracy, upset it all by a misstatement, unintentional we suppose. As it is, he has directed our attention to a few points that seem scarcely answered by Mr. Hulbert's letter.

He speaks of a syllabary and Mr. Hulbert replies that there is no syllabary, but an alphabet, because, as he says, the syllables are formed by a combination of letters. But if the letters are never found except in combination, what then? Would not Mr. Yi be right in calling it a syllabary? We do not say that the vowel letters are never found except in combination with o or other consonantal forms, but it is very rare, and confined to Chinese rhyme books, Buddhistic classics, etc. Children are never taught Unmun by the letter, but by the syllable, and so we fail to see why Mr. Yi may not call it a syllabary. It seems to me, it may be called an alphabet or a syllabary, for it is a complete syllabary tho in practical use only partially an alphabet, not a complete alphabet, however little a syllabary.

Mr. Yi makes a mistake in basing a theory of Chinese origin on the simple character *chün*, quite as much as Mr. Hulbert does in laying so much stress on the character *plum*; much more than this is required in any case to confirm one in a view.

There are some statements in the *Kuk Cho Po Kam* which, as Mr. Scott says, was issued under government auspices, that point strongly to a purely Chinese origin. As Mr. Yi states there is no mention of *püm*, while the character *chün* appears twice, once noted by the character itself, and once in quoting from the preface to King Se Jong's work on Unmun, written by the president of the Board of Rites, Cheung In Chi. The fact that the latter was an officer of State, would give him access to the conditions of the case, and his having prepared a preface to the original work itself, would seem to us reason to receive him as the highest possible authority on this subject of the alphabet. There are two questions that we must account for, one is the sound of the letters and the other is their shape, and in this preface both are touched upon. "In shape," he says, "they were modelled after the ancient 'scal' character (of China), and were made to agree in sound with the Seven Primary Notes of Music, the Three Forces (of nature), and the two 'Original Essences'" (*Yang* and *Eum*), all of which, however explained, or whatever it may mean, we know to be purely Confucian in its character, not Buddhistic. Here we have a complete statement by one who should be considered unquestioned authority, and not a reference does he make to Sanscrit or Thibetan.

In the philological essay prefacing Mr. Gile's dictionary, we find the writer confusing Sölc'hongs *Nitu* with the origin of Unnum, and then passing on to explain the relation of the individual letters to Sanscrit much as Mr. Hulbert does.

For lack of evidence we are unsettled in every view, but apart from the one character *püm*, there seems little weight in the Buddhistic theory, a likeness between the letters seems at best far fetched, but even tho a likeness were noticeable, we should require a statement beyond a single character to establish us in the view.

Also we cannot but agree with Mr. Yi that the literary spirit of this dynasty has been entirely opposed to Buddhism and in favor of Confucianism.

In closing "I believe" says Mr. Hulbert "that the Koreans will eventually discard the Chinese just as the English did the Latin" and gives this as reason for his interest in the alphabet. The English still have about 30,000 words of Latin or Greek-through-Latin origin with only about 15,000 words of Teutonic origin. We still retain the Roman letters. In what sense have we discarded Latin? This statement accords well with a Buddhistic theory of the alphabet, for both ignore the fact of the hold Chinese has had on Korea during the dynasty.

JAS.-S. GALE.

To the Editor of
"THE KOREAN REPOSITORY."

DEAR SIR:—

Not to be hypercritical, permit me to say that the second page of the interesting article about "His Majesty, the King of Korea," contained in the November number of THE REPOSITORY refers to His Majesty in three distinct places as a "Prince" before his adoption into the family of Dowager Queen Cho's Royal Consort.

I grant that it is very difficult to get accurate information in Korea about the country. I am, therefore, just as liable to be wrong as you are; even more so, as I have not the facilities for procuring information that one has, so conversant with the Korean language as you are. But my information, such as it is, you have herein gratis.

Titles, springing from royalty, in Korea, are not illimitable as to time. The title of Prince runs out, collaterally, in the fourth generation. The fifth generation, according to law and custom, is without the title. The Tai Won Kun bears the title of Prince, because he represents the fourth generation, tho collaterally, of a reigning sovereign. His sons are five generations removed from the source of his title. His elder son is not known as Prince, and no one ever thought of applying that title of nobility to him, or to his son, General Yi. So with the Tai Won Kun's second son, the reigning sovereign. He bore no title of nobility, was not a prince, before he was placed upon the throne.

If I am wrong, please say so, and I shall forever after pay homage as punctiliously as the sunflower.

I am, my dear sir,

Yours Sincerely

Wm McE. DYE.

Seoul, December 11th, 1896.

[General Dye is correct in his position. We used the title Prince in the honorary rather than in the legal sense. Ed. K. R.]

LITERARY DEPARTMENT.

In the absence of a Korean Bible any partial substitute has always been certain of receiving full attention from the missionary circle. Among those compilations to which some of us have been accustomed to look for help in this need one of the most useful as well as popular is the *복음요인* or Story of the Gospel, translated by Rev. D. L. Gifford from the well-known work of Charles Foster. That the first edition of this work was so soon exhausted caused disappointment to many whose needs had been but inadequately supplied from the small number printed. The larger and improved edition now placed upon the market by the Korean Religious Tract Society will therefore be a source of rejoicing to those who have often enquired when it could be expected to appear.

The delay has been due to a thorough revising of the entire work by its painstaking translator. The greatest service has been done to the reader by the addition of the two tables of contents, one in Korean and the other in English, for whoever has before undertaken the use of the book has sadly missed this useful appanage. Another improvement one notes upon turning the pages is the breaking up of the previously continuous chapters into paragraphs of varying lengths. This is not altogether according to Korean custom; but it is one of the innovations, like spacing between the lines and between the words, which we believe Koreans themselves will soon come to appreciate. Were the words in the present work spaced apart, it would be far more useful to those it is designed to aid?

A comparison with the earlier edition results in a feeling of satisfaction with the glazed "Hamburg manilla" paper upon which the new edition is printed. Alas, that it should have been compelled to receive its impression from types often so battered and broken.

Whether it be wise to so paraphrase the Scripture narrative is a question upon which more than one position can be taken. To any who object on this score to the work under review doubtless the most forcible reply would be that, so long as the Bible cannot be had in Korean, any effort toward supplying it, no matter how partial, is welcome. Yet the portion of Scripture covered by these pages has now for some time been before the public, and in its authorized translation possesses far more richness and sweetness of phraseology than this series of altered fragments from it. Upon reflection therefore we come to the conclusion that the real merit of the present volume lies in its forming a sort of harmony of the Gospels, a species of work for which there is abundant need at the present time in the church in Korea.

The volume before us represents but a portion of the intended edition of **복음요소**; a further impression is also to appear, but is for some reason delayed, upon white paper and at a cheaper price than that of which we have been speaking.

성경문답, that old and staunch friend of the missionary, which had already appeared in five editions, has lately come before us in a new dress. This time it is in the small type of the current edition of the Gospels and on the same poor quality of white paper, printed upon both sides. It has however the great merit over its predecessors that it is spaced. And its cheap appearance may readily be excused when we learn that it is not intended for sale, but is issued by the Tract Society solely for the purpose of free distribution to purchasers of Scripture portions in Korean.

Likewise for free distribution, but unrestrictedly, is **사랑의 모본**, a small sheet tract by the deceased exhorter, No Pyeng Il. Of late years the demand for such hand bills as this, capable of being carried in small compass and distributed along the roads or given out at the doors of preaching places, has been so great, that we feel sure the present sheet will meet with a warm welcome. In subject matter it is just what might be expected from its English title, "Jesus our Pattern," a pointing to the Saviour's perfect example of such as have become wearied with following human and fallible leaders. To many of the populace it will appeal, to examine the faith whose head was so blameless.

At this season the Tract Society annually places upon the market its calendar. The one just issued exceeds in several points of excellence its predecessors. First, in clearness of imprint, in which regard the improvement is at least one hundred per cent over that of last year. Second, in size, rendering the days of the central diagram each distinctly legible and relieving the crowded appearance of other issues. Third, in the restoration, compatibly with the Gregorian calendar, of those "nature days" by which to a man almost our neighbors see fit to regulate their daily employments. Fourth, and in the eyes of many *a fortiori*, by the display, **독립신문** fashion, of two Korean flags at the head of the sheet. To the Christians who exert themselves energetically in circulating it an improvement is evident in the discourse at the bottom, composed by one of themselves with a view of showing that the coming of foreigners to dwell in Korea is a phenomenon not altogether amazing since their aim is to share the good news with their fellow-creatures everywhere.

The Gregorian calendar, whose adoption last year on these sheets was an experiment but a successful one, proves still more attractive this year, more than half of a good-sized edition having already been taken up by natives, and but a small proportion hitherto by foreigners. Recent tidings also brings word of its popularity in regions outside of Seoul where last year it was condemned.

In the matter of calendars the Tract Society is this year introducing to us another innovation destined probably to prove equally popular among foreigners and among the more intelligent class of Koreans. This is a block calendar, providing a separate slip for each day of the year, to be torn from the block when that day has passed. The text is entirely in Korean, with Chinese numerals, and takes note of the holidays of the several nationalities familiar here. A scripture verse is upon each slip, and an attractive colored background serves to set off the whole. Considering its complicated details the price is very moderate. We venture to believe that those who expect to make a Christmas gift to Korean friends can find nothing more acceptable.

C. C. VINTON.

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OFFICIAL GAZETTE.

(Compiled from the Independent.)

Our compilation begins with September 15th.

September 25th Royal edict: The former rebel Cabinet and its party governed the nation's affairs according to their own ideas. They made several changes in all Departments which caused the general disturbance in and out of the Government, and the people experienced troubles and tribulations. The matters concerning the laws of the country that were made during the last three years lowered the nation's standard, and the public affairs have been contaminated. Therefore the so-called *Nai Kak*, or Cabinet is hereby abolished, and the *Eui Chung Bu*, or National Council will be established according to the old system. The rules and regulations governing this body will be the same as the old *Eui Chung Bu*, but select a few points from the present system, which may be convenient and useful, and add to the old. But in all cases the old system should be used as much as possible. This is our idea and let it be known to all.

The members of the new Council are as follows: Kim Pyeng Shi, President; Pak Chung Yang, Vice-President; Min Yong Whan, Kim Yong Su, Yun Yong Ku, Nam Chung Chul and Yun Yong Sun.

September 28th, Edict:—The relatives of the Royal family lost their offices and pay from the government for the last three years. At this time when we are changing the form of government, we must remember our relatives. Therefore, let all those who are related to the Royal family be given titles and proper emoluments.

October 6th, Appointments:—Minister of Education, Min Chong Muk.

October 15th, Edict in reference to the insurgents and misbehavior of the troops sent to the country.

November 1st, Edict :—The Royal Ancestral portraits and the remains of Her Majesty, the late Queen have already been removed to the Kyeng Won Palace. We must also remove to the new Palace. Therefore let the work of construction of the buildings be hastened as fast as possible.

Edict :—The delay of the Royal funeral has been caused by several reasons. The new grave that was selected is not altogether satisfactory to many, therefore, some more suitable place must be selected.

November 13th, Appointments :—Minister of War, Mjn Yong Whan ; Minister of Agriculture, Commerce and Public Works, Yi Yun Yong.

November 17th, Edict No. 3 :—Rules governing the salary of the members of the Council of State (1). The President, \$5,000 per annum ; the Councillors, \$3,000 (2). The salaries to be paid by a special appropriation according to the law explained in edict No. 57 issued in the 504th year of the Dynasty.

Edict No. 4 :—Rules concerning the railroads in the country. The railroad gauge be fixed at five English feet instead of four and a half as announced before.

Edict :—Railroads and mines are important enterprises to the country, therefore the government has granted concessions to an American and French company to build railways in the country. In granting the concessions the government agreed to buy the land for the companies to build their lines, stations, and ware houses. This will cost the government considerable money. The present financial condition is such that it cannot afford to grant any more concessions of a similar nature to any nationality, therefore within one year from the date of the issuance of this decree no concession of this kind will be granted.

December 8th, Edict :—The royal troops who took part in subduing the riotous bands of the country showed their true military spirit and demonstrated their loyalty to Us. We have not enjoyed our meals and have spent many sleepless nights on account of the disturbed condition of the interior, but now once more peace reigns throughout the kingdom. It is all due to the repentance of the misled citizens, and the meritorious services which were rendered by the officers of the army. In recognition of the faithful performance of their duties We hereby order the Minister of War to report to Us the names of deserving officers and soldiers for the purpose of giving the suitable rewards.

December 13th, Appointments :—Minister of Law, Cho Pyeng Sik.



NOTES AND COMMENTS.

Rev. W. B. Scranton, M. D. Superintendent of the Methodist Mission and his mother Mrs. M. F. Scranton returned from their visit to Shanghai and Nanking.

A Japanese editor writing in the "Far East" announces "Love and Peace "as the Foreign Policy of Nippon and sums up the policy towards Korea to "guarantee and promote her independence."

THE INDEPENDENT is pleased with our "interesting and important departure" in publishing a photogravure of His Majesty, the King and expresses gratification that "THE REPOSITORY intends to keep fully up to the times" in this respect. Thanks, that is our aim and we hope to keep in speaking distance, at least, with the times.

Mrs. Bishop who is the guest of Dr. McLeavy Brown is busily engaged writing a book on Korea which will be published sometime next summer. We look with lively interest for the appearance of the book from the pen of this gifted writer and famous traveller. Mrs. Bishop delivered a lecture on Western China to the foreign community on the 5th inst.

In western countries we frequently hear of long and persistent balloting before an election takes place. Here the order is reversed. On the 13th of last month the Prime Minister was appointed. Up to December 8th he sent in his fifteenth resignation, but with equal pertinacity His Majesty refused to accept it. Whoever heard of an occidental resigning fifteen times from a 5,000 dollar position. We do not know which to admire the more, the modesty of the Prime Minister, or the determination of the King.

Mrs. H. G. Underwood has an interesting article on "Among the Women in Korea" in the November number of "*Woman's Work in the Far East.*" She tells of the work of her own mission, the Presbyterian, the places already entered, the difficulties encountered, and the victories won. She quotes Mrs. Gifford's plan of securing helpers which is "to take a woman for a couple of months, then send her home and take another," thus employing them in every day work, and we suppose combining the theory and practice. The "plural wife question" is spoken of as "a monster difficulty" which we find a somewhat remarkable shall we say conviction or admission? The easy and pleasant thing to do is our temptation, and yet thinking of the future of the church and the future of the poor women even outside the church it seems to some of us that our only clear tho hard duty is to take a firm stand against polygamy. At present, however, our mission is almost evenly divided on this question.

ARRIVALS.

In Seoul, Dec. 3rd from England, REV. A. B. TURNER to join the English Church Mission.

In Seoul, Dec. 3rd, from England, Mr. H. PEARSON to join the same Mission.

In Seoul, Dec. 7th, from the U. S. MISS AGNES BRYDEN to join The Ella Thing Memorial (Baptist) Mission.

In Seoul, Dec. 7th, from the U. S. MISS SADIE L. AARLES to join the same Mission.

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